Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsir of Ibn Kathir

Reports from the Companions of the Messenger of Allah

Reports that are attributed to the companions of Allah's Messenger are commonly used for additional explanation of the meanings of the Qur'an. As for those quotes that Ibn Kathir mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathir.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that AI-Hafiz Ibn Kathir often quotes.

- 'Ali bin Abi Talhah (AI-Walibi) reported that Ibn 'Abbas said...
- ('Atiyah) Al-'Awfi reported that Ibn 'Abbas said...
- Ad-Dahhak from Ibn 'Abbas.
- As-Suddi reported from Abu Malik and Abu Salih from Ibn
- Abbas, Ibn Mas'ud and [or] some men among the companions.
- Al-Hasan AI-Basri reporting from or about the Prophet.
- Qatadah reporting from or about the Prophet.

All narrations coming from these chains are unauthentic according to the Sciences of *Hadith*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet , but they report from companions of the Prophet , while often they themselves are quoted for *Tafsir*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that

statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Aliyah, Sa'id bin Jubayr, Sa'id bin Al-Musayib, 'Ata' (bin Abi Rabah), 'Ata' Al-Khurrasani, Muqatil bin Hayyan, ArRabi' bin Anas, Ash-Sha'bbi, Qatadah, Mujahid, 'Ikrimah, AdDahhak, 'Abdur-Rahman bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet , his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Waki', Sufyan Ath-Thawri, Muhammad bin Ishaq, Ibn 'Atiyyah, Ibn Abi Hatim, Ibn Jarir (At-Tabari).

The Tafsir of Surat At-Taghabun
(Chapter - 64)

Which was revealed in Al-Madinah or Makkah

[بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[يُسَبِّحُ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ - هُوَ الَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُمْ مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ - يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ]

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belongs the praise, and He is Able to do all things.) (2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.) (3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the return.) (4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

Praising Allah and mentioning His Creation and Knowledge

This is the last Surah among Al-Musabbihat. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner. Allah the Exalted said,

[لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ]

(His is the dominion, and to Him belongs the praise,)

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allah's statement,

[وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ]

(and He is Able to do all things.)

means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allah said,

[هُوَ الَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُمْ مُّؤْمِنٌ]

(He it is Who created you, then some of you are disbelievers and some of you are believers.)

meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allah the Exalted said,

[وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ]

(And Allah is All-Seer of what you do.) Allah said,

[خَلَقَ السَّمَـوَتِ وَالأَرْضَ بِالْحَقِّ]

(He has created the heavens and the earth with truth,) with equity and wisdom,

[وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ]

(and He shaped you and made good your shapes.)

He made you in the best shapes and forms. Allah the Exalted said,

[يأَيُّهَا الإِنسَـنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ - الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ - فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ]

(O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.) (82:6-8)

And His saying,

[اللَّهُ الَّذِى جَعَـلَ لَكُـمُ الاٌّرْضَ قَـرَاراً وَالسَّمَآءَ بِنَـآءً وَصَوَّرَكُـمْ فَأَحْسَنَ صُوَرَكُـمْ وَرَزَقَكُـمْ مِّنَ الطَّيِّبَـتِ]

(Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.) (40:64)

and His saying;

[وَإِلَيْهِ الْمَصِيرُ]

(And to Him is the return.)

means the return and final destination. Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

[يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ]

(He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

[أَلَمْ يَأْتِكُمْ نَبَؤُاْ الَّذِينَ كَفَرُواْ مِن قَبْلُ فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَقَالُواْ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُواْ وَتَوَلَّواْ وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِىٌّ حَمِيدٌ]

(5. Has not the news reached you of those who disbelieved aforetime And so they tasted the evil result of their disbelief, and theirs will be a painful

torment.) (6. That was because there came to them their Messengers with Bayyinat, but they said: "Shall mere men guide us" So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.)

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

[أَلَمْ يَأْتِكُمْ نَبَؤُاْ الَّذِينَ كَفَرُواْ مِن قَبْلُ]

(Has not the news reached you of those who disbelieved aforetime)

meaning, information about them and what happened to them,

[فَذَاقُواْ وَبَالَ أَمْرِهِمْ]

(And so they tasted the evil result of their disbelief.)

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

[وَلَهُمْ عَذَابٌ أَلِيمٌ]

(and theirs will be a painful torment.) in the Hereafter, added to the torment they received in this life. Allah explained why;

[ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ]

(That was because there came to them their Messengers with Bayyinat,) supporting arguments, evidence, and clear proofs,

[فَقَالُواْ أَبَشَرٌ يَهْدُونَنَا]

(but they said:"Shall mere men guide us")

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

[فَكَفَرُواْ وَتَوَلَّواْ]

(So they disbelieved and turned away.) they denied the truth and turned away from abiding by it,

[وَّاسْتَغْنَى اللَّهُ]

(But Allah was not in need.) of them,

[وَاللَّهُ غَنِىٌّ حَمِيدٌ]

(And Allah is not need, Worthy of all praise.)

[زَعَمَ الَّذِينَ كَفَرُواْ أَن لَّن يُبْعَثُواْ قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ - فَـَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالنّورِ الَّذِى أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ وَيُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايَـتِنَآ أُوْلَـئِكَ أَصْحَـبُ النَّارِ خَـلِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ]

(7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") (8. Therefore, believe in Allah and His Messenger and in the Light which We have sent down. And Allah is All-Aware of what you do.) (9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun. And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.) (10. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination

Life after Death is True

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

[قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ]

(Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did...")

meaning, `you will be informed of all of your actions, whether major or minor, big or small,'

[وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ]

(and that is easy for Allah.) `resurrecting and recompensing you is easy for Allah.'

This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Surah Yunus,

[وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُمْ بِمُعْجِزِينَ]

(And they ask you to inform them: "Is it true" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!") (10:53),

The second is in Surah Saba',

[وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ]

(Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you...") (34:3),

and the third is this Ayah,

[زَعَمَ الَّذِينَ كَفَرُواْ أَن لَّن يُبْعَثُواْ قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ]

(The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.")

Allah the Exalted said,

[فَـَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالنّورِ الَّذِى أَنزَلْنَا]

(Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.)

that is, the Qur'an,

[وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ]

(And Allah is All-Aware of what you do.) none of your deeds ever escapes His knowledge.

The Day of At-Taghabun

Allah said,

[يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ]

(The Day when He will gather you on the Day of Gathering,)

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allah said,

[ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ]

(That is the Day whereon mankind will be gathered together, that is a Day when all will be present.) (11:103), and,

[قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ]

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") (56:49-50)

Allah's statement,

[ذَلِكَ يَوْمُ التَّغَابُنِ]

(that will be the Day of At-Taghabun)

Ibn `Abbas said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."[1] Qatadah and Mujahid said similarly[2].

Muqatil bin Hayyan said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire." Allah explained His statement saying;

[يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ وَيُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايَـتِنَآ أُوْلَـئِكَ أَصْحَـبُ النَّارِ خَـلِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ]

(And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.)

We explained these meanings several times before.

[مَآ أَصَابَ مِن مُّصِيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ - وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَـغُ الْمُبِينُ - اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ]

(11. No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) (12. Obey Allah, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.) (13. Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.)

All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surat Al-Hadid,

[مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الاٌّرْضِ وَلاَ فِى أَنفُسِكُمْ إِلاَّ فِى كِتَـبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ]

(No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah.) (57:22)

Allah said here,

[مَآ أَصَابَ مِن مُّصِيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ]

(No calamity occurs, but by the permission of Allah,)

Ibn `Abbas said; "By the command of Allah," meaning from His decree and will.

[1] At-Tabari 23:420
[2] At-Tabari 23:419, 420

[وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ]

(and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.)

meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better. `Ali bin Abi Talhah reported from Ibn `Abbas,

[وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ]

(and whosoever believes in Allah, He guides his heart.)

"Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him[1]." There is an agreed upon Hadith [that Al-Bukhari and Muslim collected and] which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(Amazing is the believer: There is no decree that Allah writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer[2].)

The Order to obey Allah and His Messenger

Allah said,

[وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ]

(Obey Allah, and obey the Messenger;)

Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders. Allah also forbids one from all that His Messenger forbids and prohibits. Allah the Exalted said,

[فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَـغُ الْمُبِينُ]

(but if you turn away, then the duty of Our Messenger is only to convey clearly.)

meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhri said, "From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us[3]."

[1] At-Tabari 23:421
[2] Muslim 4:2295
[3] Al-Bukhari, in the book of Tawhid, chapter 46

Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

[اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ]

(Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.)

So, He first informs about Tawhid and its meaning. The implied meaning is to single Him out for deifica- tion, being purely devoted to Him, and relying upon Him, as He said;

[رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً]

(The Lord of the east and the west; La ilaha illa Huwa. So take Him alone as Trustee.) (73:9)

[يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ مِنْ أَزْوَجِكُمْ وَأَوْلـدِكُمْ عَدُوّاً لَّكُمْ فَاحْذَرُوهُمْ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - إِنَّمَآ أَمْوَلُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ - فَاتَّقُواْ اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُواْ وَأَطِيعُواْ وَأَنْفِقُواْ خَيْراً لأَنفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ - إِن تُقْرِضُواْ اللَّهَ قَرْضاً حَسَناً يُضَـعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ - عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ الْعَزِيزُ الْحَكِيمُ]

(14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.) (15. Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.) (16. So have Taqwa of Allah as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.) (17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you. And Allah is Shakur, Halim,) (18. All-Knower of the unseen and seen, the Almighty, the All-Wise.)

Warning against the Fitnah of Spouses and Offspring

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allah said in another Ayah,

[يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ]

(O you who believe! Let not your properties or you children divert you from the remembrance of Allah. And whosoever does that then they are the losers.) (63:9)

Allah the Exalted said here,

[فَاحْذَرُوهُمْ]

(therefore, beware of them!) for your religion, according to Ibn Zayd. Mujahid explained the Ayah ,

[إِنَّ مِنْ أَزْوَجِكُمْ وَأَوْلَـدِكُمْ عَدُوّاً لَّكُمْ]

(Verily, among your wives and your children there are enemies for you;)

by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Hatim recorded that Ibn `Abbas said to a man who asked him about this Ayah,

[يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ مِنْ أَزْوَجِكُمْ وَأَوْلَـدِكُمْ عَدُوّاً لَّكُمْ فَاحْذَرُوهُمْ]

(O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!)

"There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger . However, their wives and children refused to allow them. Later when they joined Allah's Messenger , they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

[وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ]

(But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.)"

At-Tirmidhi collected this Hadith and said that it is Hasan Sahih[1]. Allah's statement,

[إِنَّمَآ أَمْوَلُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ]

(Your wealth and your children are only a Fintah, whereas Allah! With Him is a great reward.)

Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allah's statement,

[وَاللَّهُ عِنْدَهُ]

(whereas Allah! With Him)

meaning, on the Day of Resurrection,

[أَجْرٌ عَظِيمٌ]

(is a great reward.) As Allah said;

[1] Tuhfat Al-Ahwadhi 9:222

[زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَـمِ وَالْحَرْثِ ذَلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ]

(Beautified for men is the love of things they covet; women children, Qanatir Al-Muqantarah[1] of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him.) (3:14), and the Ayah after it.

Imam Ahmad recorded that Buraydah said, "The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ، نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

(Allah and His Messenger said the truth,`Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.)"[2]

This was recorded by the Sunan compilers, and At-Tirmidhi said, "Hasan Gharib." [3]

The Order for Taqwa, as much as One is Capable

Allah said,

[فَاتَّقُواْ اللَّهَ مَا اسْتَطَعْتُمْ]

(So have Taqwa of Allah as much as you can;)

meaning, as much as you are able and can bear or endure. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوه»

(When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.)[4]

Allah's statement,

[وَاسْمَعُواْ وَأَطِيعُواْ]

(listen and obey,) means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

[1] See volume two, Tafsir of surah Al Imran [3:14]
[2] Ahmed 5:354
[3] Abu Dawud 1:663, Tuhfat Al-Ahwadhi 10:278, An-Nasai 3:108, Ibn Majah 2:1190
[4] Fath Al-Bari 13:264, Muslim 2:975

Allah the Exalted said,

[وَأَنْفِقُواْ خَيْراً لأَنفُسِكُمْ]

(and spend in charity; that is better for yourselves.)

meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allah said;

[وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ]

(And whosoever is saved from his own greed, then they are the successful ones.)

This was explained with a similar Ayah in Surat Al-Hashr, where we also mentioned the relevant Hadiths.[1] Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah. Allah the Exalted said,

[إِن تُقْرِضُواْ اللَّهَ قَرْضاً حَسَناً يُضَـعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ]

(If you lend to Allah a handsome loan, He will double it for you, and will forgive you.)

meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity. Allah considered giving charity as if it is a loan to Him, just as Allah said in a Qudsi Hadith,

«مَنْ يُقْرِضُ غَيْرَ ظَلُومٍ وَلَا عَدِيم»

("Who will give a loan to He Who is neither unjust nor poor")[2]

This is why Allah the Exalted said in Surat Al-Baqarah,

[فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً]

(So that He may multiply it to him many times) (2:245)

Allah said;

[وَيَغْفِرْ لَكُمْ]

(and will forgive you.)

meaning, He will erase your mistakes,

[وَاللَّهُ شَكُورٌ]

(And Allah is Shakur)

meaning, He gives abundantly in return for what was little,

[حَلِيمٌ]

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[1] See volume nine, The tafsir of Surat Al-Hashr [59:9]

[2] Muslim 1:522

(Halim) means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

[عَـــلِمُ الْغَيْبِ وَالشَّهَـــدَةِ الْعَزِيزُ الْحَكِيمُ]

(All-Knower of the unseen and seen, the Almighty, the All-Wise.) Its explanation has already preceded several times.

This is the end of the Tafsir of Surat At-Taghabun, all the praise and appreciation is due to Allah.

The Tafsir of Surat At-Talaq
(Chapter - 65)

Which was revealed in Al-Madinah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[يأَيُّهَا النَّبِىُّ إِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ الْعِدَّةَ وَاتَّقُواْ اللَّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَن يَأْتِينَ بِفَـحِشَةٍ مُّبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لاَ تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْراً]

(1. O Prophet! When you divorce women, divorce them at their `Iddah and count their `Iddah. And have Taqwa of Allah, your Lord. And turn them not out of their homes nor shall they leave, except in case they are guilty of Fahishah Mubayyinah. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You know not, it may be that Allah will afterward bring some new thing to pass.)

There is a Period during which Divorced Women remain in Their Homes

The Prophet was addressed first in this Ayah, to honor him, even though his Ummah is also being addressed in Allah's statement,

[يأَيُّهَا النَّبِىُّ إِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ]

(O Prophet! When you divorce women, divorce them at their `Iddah)

Al-Bukhari recorded that `Abdullah bin `Umar divorced his wife, during the lifetime of Allah's Messenger , while she was menstruating. `Umar bin Al-Khattab mentioned that to Allah's Messenger . Allah's Messenger became angry and said,

«لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتْى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ بِهَا اللهُ عَزَّ وَجَل»

(Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the `Iddah which Allah the Exalted and Most Honored has fixed.)[1]

[1] FathAl-Bari 8:521

Al-Bukhari recorded this Hadith in several parts of his Sahih. Muslim collected this Hadith and his narration uses these words,

«فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاء»

(This is the `Iddah which Allah has fixed for the women being divorced.)[1]

In his Sahih, Muslim has recorded a Hadith which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard `Abdur-Rahman bin Ayman, the freed slave of `Azzah, questioning `Abdullah bin `Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses" `Abdullah answered, "During the time of Allah's Messenger , `Abdullah bin `Umar divorced his wife who was menstruating in the life time of Allah's Messenger . So Allah's Messenger said:

«لِيُرَاجِعْهَا»

(Let him take her back.) so she returned and he said:

«إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ يُمْسِك»

(When she is pure, then either divorce or keep her.)

`Abdullah bin `Umar said, "Allah's Messenger recited this Ayah:

يا أيها النبي إذا طَلَّقْتُمُ النِّساءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ

(O Prophet! When you divorce women, divorce them at their `Iddah)[2]

And `Abdullah (Ibn Mas`ud) commented on Allah's statement,

[فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ]

(divorce them at their `Iddah) He said, "Purity without intercourse."[3] Similar was reported from Ibn `Umar, `Ata', Mujahid, Al-Hasan, Ibn Sirin, Qatadah, Maymun bin Mihran and Muqatil bin Hayyan. It is also reported from `Ikrimah and Ad-Dahhak.[4]`Ali bin Abi Talhah reported from Ibn `Abbas about the Ayah;

[فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ]

(divorce them at their `Iddah), "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once."[5] And `Ikrimah said about

[فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ]

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[1] Fath Al-Bari 9:258, 393; Muslim 2:1094, 1095.
[2] Muslim 2:1098
[3] At-Tabari 23:432.
[4] At-Tabari 23:432.-434.
[5] At-Tabari 23:435.

(divorce them at their `Iddah), "The `Iddah is made up of clean- liness and the menstrual period." So he divorces her while it is clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the Sunnah and another innovated.

The divorce that conforms to the Sunnah is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a Sunnah nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated. Allah said,

[وَأَحْصُواْ الْعِدَّةَ]

(and count their `Iddah.)

meaning, count for it and know its beginning and end, so that the `Iddah does not become prolonged for the woman and she cannot get married again,

[وَاتَّقُواْ اللَّهَ رَبَّكُمْ]

(And have Taqwa of Allah, your Lord.) in this matter.

Spending and Housing is up to the Husband during the Revocable `Iddah Period

Allah said,

[لاَ تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ]

(And turn them not out of their homes nor shall they leave,)

meaning, during the duration of the `Iddah, she has the right to housing from her husband, as long as the `Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allah said,

[إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ]

(except in case they are guilty of Fahishah Mubayyinah.)

meaning that the divorced wife is not to abandon her husband's house unless she commits Fahishah Mubayyinah, in which case, she vacates her husband's house. For example, Fahishah Mubayyinah implies adultery, according to `Abdullah bin Mas`ud, Ibn `Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan, Ibn Sirin, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Qilabah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, `Ata' Al-Khurasani, As-

Suddi, Sa`id bin Hilal and others.[1] Fahishah Mubayyinah implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka`b, Ibn `Abbas, `Ikrimah and others.[2] Allah's statement,

[وَتِلْكَ حُدُودُ اللَّهِ]

(And those are the set limits of Allah.) means, these are from His legislation and prohibitions,

[وَمَن يَتَعَدَّ حُدُودَ اللَّهِ]

(And whosoever transgresses the set limits of Allah,)

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

[فَقَدْ ظَلَمَ نَفْسَهُ]

(then indeed he has wronged himself.) by doing so.

The Wisdom of `Iddah at the Husband's House

Allah said,

[لاَ تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْراً]

(You know not, it may be that Allah will afterward bring some new thing to pass.)

meaning, `We commanded that the divorced wife remains in her husband's house during the `Iddah period, so that the husband might regret his action and Allah decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhri said that `Ubaydullah bin `Abdullah said that Fatimah bint Qays said about Allah's statement,

[لاَ تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْراً]

(You know not, it may be that Allah will afterward bring some new thing to pass.)

"Taking her back."[3] Similar was said by Ash-Sha`bi, `Ata', Qatadah, Ad-Dahhak, Muqatil bin Hayyan and Ath-Thawri.[4]

[1] At-Tabari 23:438, Al-Qurtubi 18:156, Ad-Durr Al-Manthur 8:194.
[2] At-Tabari 23:438.
[3] At-Tabari 23:441.
[4] At-Tabari 23:442 Al-Qurtubi 18:157, Ad-Durr Al-Manthur 8:194.

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Hadith of Fatimah bint Qays Al-Fihriyah when her husband Abu `Amr bin Hafs divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allah I am not obligated to spend upon you." So, she went to Allah's Messenger , who said,

«لَيْسَ لَكِ عَلَيْهِ نَفَقَة»

(There is no obligation on him to spend on you.)

Muslim added in his narration,

«وَلَا سُكْنَى»

(nor housing.) And he ordered her to finish her `Iddah period in the house of Umm Sharik. He then said,

«تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَك»

(She is a woman my Companions visit. Spend this period in the house of Ibn Umm Maktum, for he is a blind man; [he cannot see you if] you take off your garments.)[1]

Imam Ahmad collected this Hadith using another chain of narration. In his narration, the Messenger of Allah said,

«انْظُرِي يَا بِنْتَ آلِ قَيْسٍ إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ، فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَفَقَةَ وَلَا سُكْنَى،اخْرُجِي فَانْزِلِي عَلَى فُلَانَة»

(Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.)

He then said,

«إِنَّهُ يُتَحَدَّثُ إِلَيْهَا، انْزِلِي عَلَى ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى لَا يَرَاك»

(They speak to her. Therefore, go to Ibn Umm Maktum, for he is a blind man and cannot see you.)[2]

Abu Al-Qasim At-Tabarani recorded that `Amir Ash-Sha`bi went to Fatimah bint Qays, sister of Ad-Dahhak bin Qays, from the tribe of Quraysh. Fatimah was married to Abu `Amr bin Hafs bin Al-Mughirah, from Bani Makhzum. She said, "Abu `Amr bin Hafs sent me his decision to divorce me while he was in an army that had gone to Yemen. I

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[1] Muslim no. 1480.
[2] Ahmad 6:373.

asked his friends to provide me with financial provisions and housing. They said, `He did not send us anything for that, nor did he request it from us.' I went to Allah's Messenger and said to him, `O Allah's Messenger! Abu `Amr bin Hafs divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.' Allah's Messenger said,

«إِنَّمَا السُّكْنَى وَالنَّفَقَةُ لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا عَلَيْهَا رَجْعَةٌ، فَإِذَا كَانَتْ لَا تَحِلُّ لَهُ حَتْى تَنْكِحَ زَوْجًا غَيْرَهُ:فَلَا نَفَقَةَ لَهَا وَلَا سُكْنَى»

(Spending and housing are required from the husband for his divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.)"[1]

An-Nasa'i also recorded this narration.[2]

[فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُواْ ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُواْ الشَّهَـدَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً - وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَـلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْراً]

(2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever has Taqwa of Allah, He will make a way for him to get out.) (3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.)

Ordaining Kindness towards Divorced Women

Allah the Exalted says that when the woman who is in her `Iddah nears the end of the `Iddah term, the husband must decide to reconcile with her, thus keeping their marriage together,

[بِمَعْرُوفٍ]

(in a good manner) while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

The Command to have Witnesses for the Return

[1] At-Tabarani in Al-Kabir 24:382.
[2] An-Nasai 6:144.

Allah said,

[وَأَشْهِدُواْ ذَوَى عَدْلٍ مِّنكُمْ]

(And take as witness two just persons from among you.)

meaning when taking her back, if this is your decision. Abu Dawud and Ibn Majah recorded that `Imran bin Husayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. `Imran said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct."[1] Ibn Jurayj said that `Ata' commented on the Ayah,

[وَأَشْهِدُواْ ذَوَى عَدْلٍ مِّنكُمْ]

(And take as witness two just persons from among you.)

"It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allah the Exalted has said, except when there is a valid excuse." Allah's statement,

[ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ]

(That will be an admonition given to him who believes in Allah and the Last Day.)

means, `this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allah and the Last Day.' This legislation is meant to benefit those who fear Allah's punishment in the Hereafter.

Allah provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwa

Allah said,

[وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاًوَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ]

(And whosoever has Taqwa of Allah, He will make a way for him to get out. And He will provide him from where he never could imagine.)

meaning, whoever has Taqwa of Allah in what He has commanded and avoids what He has forbidden, then Allah will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Hatim recorded that `Abdullah bin Mas`ud said, "The most comprehensive Ayah in the Qur'an is,

[إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإْحْسَانِ]

(Verily, Allah enjoins Al-`Adl (justice) and Al-Ihsan (doing good) (16:90).

[1] Abu Dawud 2:637, Ibn Majah 1:652.

The greatest Ayah in the Qur'an that contains relief is,

[وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً]

(And whosoever has Taqwa of Allah, He will make a way for him to get out.)"

`Ikrimah also commented on the Ayah, "Whoever divorces as Allah commanded him, then Allah will make a way out for him."[1] Similar was reported from Ibn `Abbas and Ad-Dahhak.`Abdullah bin Mas`ud and Masruq commented on the Ayah,

[وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً]

(And whosoever has Taqwa of Allah, He will make a way for him to get out.)

"It pertains to when one knows that if Allah wills He gives, and if He wills He deprives,

[مِنْ حَيْثُ لاَ يَحْتَسِبُ]

(from where he never could imagine.) from resources he did not anticipate"[2] Qatadah said,

[وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً]

(And whosoever has Taqwa of Allah, He will make a way for him to get out.)

"meaning, from every doubt and the horrors experienced at the time of death,

[وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ]

(And He will provide him from where he never could imagine)

from where he never thought of or anticipated."[3]

Allah said,

[وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ]

(And whosoever puts his trust in Allah, then He will suffice him.)

Imam Ahmad recorded that Ibn `Abbas said that he rode the Prophet's camel while sitting behind the Prophet , and the Messenger of Allah said to him,

«يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

(O boy! I will teach you words [so learn them]. Be mindful of Allah and He will protect you, be mindful of Allah and He will be on your side. If you ask, ask Allah, and if you seek help, seek it from Allah. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allah has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except

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[1] At-Tabari 23:446.
[2] At-Tabari 23:445, 446.
[3] At-Tabari 23:448.

with that which Allah has decreed against you. The pens have been raised and the pages are dry.)[1]

At-Tirmidhi collected this Hadith and said: "Hasan Sahih."[2] Allah's statement,

[إِنَّ اللَّهَ بَـلِغُ أَمْرِهِ]

(Verily, Allah will accomplish his purpose.)

meaning, Allah will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

[قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْراً]

(Indeed Allah has set a measure for all things.)

This is like His saying:

[وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ]

(Everything with Him is in (due) proportion.) (13:8)

[وَاللاَّئِى يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـثَةُ أَشْهُرٍ وَاللَّـتِي لَمْ يَحِضْنَ وَأُوْلَـتُ الاٌّحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْراً - ذَلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ وَيُعْظِمْ لَهُ أَجْراً]

(4. Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their `Iddah is until they lay down their burden; and whosoever has Taqwa of Allah, He will make his matter easy for him.) (5. That is the command of Allah, which He has sent down to you; and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.)

The `Iddah of Those in Menopause and Those Who do not have Menses

Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her `Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228]

The same for the young, who have not reached the years of menstruation. Their `Iddah is three months like those in menopause. This is the meaning of His saying;

[وَاللَّـتِي لَمْ يَحِضْنَ]

(and for those who have no courses...) as for His saying;

[1] Ahmad 1:293.
[2] Tuhfat Al-Ahwadhi 7:219.

[إِنِ ارْتَبْتُمْ]

(if you have doubt...) There are two opinions:

First, is the saying of a group of the Salaf, like Mujahid, Az-Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.[1] The second, is that if you do not know the ruling in this case, then know that their `Iddah is three months. This has been reported from Sa`id bin Jubayr and it is the view preferred by Ibn Jarir.[2]And this is the more obvious meaning.

Supporting this view is what is reported[3] from Ubay bin Ka`b that he said, "O Allah's Messenger! Some women were not mentioned in the Qur'an, the young, the old and the pregnant." Allah the Exalted and Most Honored sent down this Ayah,

[وَاللاَّئِى يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـثَةُ أَشْهُرٍ وَاللَّـتِي لَمْ يَحِضْنَ وَأُوْلَـتُ الاٌّحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ]

(Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their `Iddah is until they lay down their burden.)[4]

Ibn Abi Hatim recorded a simpler narration than this one from Ubay bin Ka`b who said, "O Allah's Messenger! When the Ayah in Surat Al-Baqarah was revealed prescribing the `Iddah of divorce, some people in Al-Madinah said, `There are still some women whose `Iddah has not been mentioned in the Qur'an. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this Ayah was revealed,

[وَاللاَّئِى يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـثَةُ أَشْهُرٍ وَاللَّـتِي لَمْ يَحِضْنَ]

(Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses.)"[5]

`Iddah of Pregnant Women

Allah's statement,

[وَأُوْلَـتُ الاٌّحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ]

(And for those who are pregnant, their `Iddah is until they lay down their burden;)

Allah says: the pregnant woman's `Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable Ayah and what is mentioned in the Prophetic Sunnah. Al-Bukhari recorded that Abu Salamah said, "A man came to Ibn `Abbas while Abu Hurayrah was sitting with him and said, `Give me your

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[1] At-Tabari 23:450.
[2] At-Tabari 23:452.
[3] This and the following are reported from him by ‘Amr bin Salim, who it is said did not actually hear from Ubay, rendering the narrations Mursal.
[4] At-Tabari 23:451.
[5] Al-Hakim 2:492.

verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn `Abbas said,` [Her `Iddah period lasts until] the end of the longest among the two prescribed periods.' I recited,

[وَأُوْلَـتُ الاٌّحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ]

(For those who are pregnant, their prescribed period is until they deliver their burdens;)

Abu Hurayrah said, `I agree with my cousin (Abu Salamah).' Then Ibn `Abbas sent his slave Kurayb to Umm Salamah to ask her. She replied, `The husband of Subay`ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allah's Messenger married her to somebody. Abu As-Sanabil was one of those who proposed to her."[1] Al-Bukhari collected this short form of the Hadith, which Muslim and other scholars of Hadith collected using its longer form.[2]

Imam Ahmad recorded that Al-Miswar bin Makhramah said, "Subay`ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allah's Messenger for the marriage, and he permitted her to marry, so she got married."[3] Al-Bukhari collected this narration, as did Muslim, Abu Dawud, An-Nasa'i and Ibn Majah[4] with a different chain of narration from the Hadith of Subay`ah.

Muslim bin Al-Hajjaj recorded that `Ubaydullah bin `Abdullah bin `Utbah said that his father wrote to `Umar bin `Abdullah bin Al-Arqam Az-Zuhri, requesting that he go to Subay`ah bint Al-Harith Al-Aslamiyyah to ask her about the matter in question, and about what Allah's Messenger said to her when she sought his verdict.

`Umar bin `Abdullah wrote to `Ubaydullah bin `Abdullah bin `Utbah informing him that Subay`ah told him that she had been married to Sa`d bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanabil bin Ba`kak came to her and said, `Why do I see you have beautified yourself Do you wish to remarry By Allah, you cannot marry unless four months and ten days have passed."

Subay`ah said, "When he said that, I dressed myself in the evening and went to Allah's Messenger and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."[5] This is the narration that Muslim collected. Al-Bukhari collected this Hadith in a shorter form.[6]

Allah's statement,

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[1] Fath Al-Bari 8:521.
[2] Fath Al-Bari 9:379, Muslim 2:1123, Tuhfat Al-Ahwadhi 4:375, An-Nasai 6:192.
[3] Ahmad 4:327.
[4] Fath Al-Bari 9:379, 7:360, Abu Dawud 2:728, An-Nasai 6:190, 196, Ibn Majah 1:654.
[5] Muslim no 1122.
[6] Fath Al-Bari 9:379.

[وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْراً]

(and whosoever has Taqwa of Allah, He will make his matter easy for him.)

means, Allah will make his matters lenient for him and will soon bring forth relief and a quick way out,

[ذَلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ]

(That is the command of Allah, which He has sent down to you;)

meaning, this is His commandment and legislation that He sent down to you through His Messenger ,

[وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ وَيُعْظِمْ لَهُ أَجْراً]

(and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.)

means, Allah will prevent what he fears and multiply his reward even for the little good he does.

[أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلاَ تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ وَإِن كُنَّ أُوْلَـتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُواْ بَيْنَكُمْ بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى - لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَاهُ اللَّهُ لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ مَآ ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً]

(6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.) (7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.)

The Divorced Woman has the Right to Decent Accommodations, and what is Reasonable

Allah the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her `Iddah period,

[أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم]

(Lodge them where you dwell,) means, with you,

[مِّن وُجْدِكُمْ]

(according to what you have,) Ibn `Abbas, Mujahid and several others said, it refers to "Your ability."[1] Qatadah said, "If you can only afford to accommodate her in a corner of your house, then do so." [2]

Forbidding Ill-Treatment of Divorced Women

Allah's statement,

[وَلاَ تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ]

(and do not harm them in order to suppress them.)

Muqatil bin Hayyan said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Mansur, from Abu Ad-Duha:

[وَلاَ تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ]

(and do not harm them in order to suppress them)

"He divorces her, and when a few days remain, he takes her back."[3]

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allah said,

[وَإِن كُنَّ أُوْلَـتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ]

(And if they are pregnant, then spend on them till they lay down their burden.)

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, the she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allah said,

[فَإِنْ أَرْضَعْنَ لَكُمْ]

(Then if they suckle them for you,)

meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the `Iddah, then at that time they may either suckle the child or not. But that

[1] At-Tabari 23:457.
[2] Ad-Durr Al-Manthur 8:207.
[3] Al-Qurtubi 18:168.

is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allah the Exalted said,

[فَإِنْ أَرْضَعْنَ لَكُمْ فَـَـاتُوهُنَّ أُجُورَهُنَّ]

(Then if they suckle the children for you, give them their due payment,)

Allah said,

[وَأْتَمِرُواْ بَيْنَكُمْ بِمَعْرُوفٍ]

(and let each of you deal with each other in a mannerly way.)

meaning, the affairs of the divorced couple should be managed in a just way without causing harm to either one of them, just as Allah the Exalted said in Surat Al-Baqarah,

[لاَ تُضَآرَّ وَلِدَةٌ بِوَلَدِهَا وَلاَ مَوْلُودٌ لَّهُ بِوَلَدِهِ]

(No mother shall be treated unfairly on account of her child, nor father on account of child.) (2:233) Allah said,

[وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى]

(But if you make difficulties for one another, then some other woman may suckle for him.)

meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child. Allah's statement,

[لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ]

(Let the rich man spend according to his means;) means, the wealthy father or his representative should spend on the child according to his means,

[وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَاهُ اللَّهُ لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ مَآ ءَاتَاهَا]

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him.)

This is as Allah said,

[لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا]

(Allah does not burden a person beyond what He can bear.) [2:286]

A Story of a Woman who had Taqwa

Allah's statement;

[سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً]

(Allah will grant after hardship, ease.)

This is a sure promise from Him, and indeed, Allah's promises are true and He never breaks them, This is an Allah's saying;

[فَإِنَّ مَعَ الْعُسْرِ يُسْراً - إِنَّ مَعَ الْعُسْرِ يُسْراً]

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) [94:5-6]

There is a relevant Hadith that we should mention here. Imam Ahmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, `Do you have anything to eat' She said, `Yes, receive the good news of Allah's provisions.' He again said to her, `If you have anything to eat, bring it to me.' She said, `Wait a little longer.' She was awaiting Allah's mercy. When the matter was prolonged, he said to her, `Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, `I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, `I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven."

Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qasim (Prophet Muhammad)! This is the same statement that Muhammad said,

«لَوْ أَخَذَتْ مَا فِي رَحَيَيْهَا وَلَمْ تَنْفُضْهَا (لَطَحَنَتْهَا) إِلى يَوْمِ الْقِيَامَةِ»

(Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.)"[1]

[وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِه فَحَاسَبْنَـهَا حِسَاباً شَدِيداً وَعَذَّبْنَـهَا عَذَاباً نُّكْراً - فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـقِبَةُ أَمْرِهَا خُسْراً - أَعَدَّ اللَّهُ لَهُمْ عَذَاباً شَدِيداً فَاتَّقُواْ اللَّهَ يأُوْلِى الأَلْبَـبِ الَّذِينَ ءَامَنُواْ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً - رَّسُولاً يَتْلُو عَلَيْكُمْ ءَايَـتِ اللَّهِ مُبَيِّنَـتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ مِنَ الظُّلُمَـتِ إِلَى النُّورِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقاً]

(8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it

[1] Ahmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.

with a horrible torment.) (9. So it tasted the evil result of its affair, and the consequence of its affair was loss.) (10. Allah has prepared for them a severe torment. So have Taqwa of Allah, O men of understanding, those who believe! Allah has indeed sent down to you a Reminder.) (11. A Messenger, who recites to you the Ayat of Allah containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allah and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.)

Punishment for defying Allah's Commandments

Allah the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

[وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ]

(And many a town revolted against the command of its Lord and His Messengers;)

meaning, they rebelled, rejected and arrogantly refused to obey Allah and they would not follow His Messengers,

[فَحَاسَبْنَـــهَا حِسَاباً شَدِيداً وَعَذَّبْنَـــهَا عَذَاباً نُّكْراً]

(and We called it to a severe account, and We shall punish it with a horrible torment.)

meaning, horrendous and terrifying,

[فَذَاقَتْ وَبَالَ أَمْرِهَا]

(So it tasted the evil result of its affair,)

meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

[وَكَانَ عَـــقِبَةُ أَمْرِهَا خُسْرا أَعَدَّ اللَّهُ لَهُمْ عَذَاباً شَدِيداً]

(and the consequence of its affair was loss. And Allah has prepared for them a severe torment.) means, in the Hereafter, added to the torment that was sent down on them in this life. Allah the Exalted said, after mentioning what happened to the disbelieving nations,

[فَاتَّقُواْ اللَّهَ يأُوْلِى الأَلْبَـــبِ]

(So have Taqwa of Allah, O men of understanding,)

meaning, `O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

[الَّذِينَ ءَامَنُواْ]

(who believe)

meaning, in Allah and His Messengers,

[قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً]

(Allah has indeed sent down to you a Reminder.)

meaning, this Qur'an. Allah also said,

[إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَـفِظُونَ]

(Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.) (15:9)

The Qualities of the Messenger

Allah's statement,

[رَّسُولاً يَتْلُو عَلَيْكُمْ ءَايَـتِ اللَّهِ مُبَيِّنَـتٍ]

(A Messenger, who recites to you the Ayat of Allah containing clear explanations,)

Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that conveys the Dhikr.[1] Ibn Jarir said that what is correct is that the Messenger explains the Dhikr. This is why Allah the Exalted said here,

[رَّسُولاً يَتْلُو عَلَيْكُمْ ءَايَـتِ اللَّهِ مُبَيِّنَـتٍ]

(A Messenger, who recites to you the Ayat of Allah containing clear explanations,)

meaning, plain and apparent. The statement of Allah;

[لِّيُخْرِجَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ مِنَ الظُّلُمَـتِ إِلَى النُّورِ]

(that He may take out those who believe and do righteous good deeds, from the darkness to the light.)

Allah's is like saying;

[كِتَابٌ أَنزَلْنَـهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَـتِ إِلَى النُّورِ]

(A Book which We have revealed unto you in order that you might lead mankind out of darkness) (14:1), and,

[اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ]

[1] At-Tabari 23:468.

(Allah is the Guardian of those who believe. He brings them out from darkness into light.) (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allah the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allah also called it Ruh, in that, it brings life to the hearts,

[وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ]

(And thus We have sent to you Ruh of our command. You knew not what is the book, nor what is faith But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.) (42:52)

Allah's statement,

[وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقاً]

(And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.)

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allah.

[اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الاٌّمْرُ بَيْنَهُنَّ لِّتَعْلَمُواْ أَنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمَا]

(12. It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allah has power over all things, and that Allah surrounds all things with (His) knowledge.)

Allah's Perfect Power

Allah the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

[اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ]

(It is Allah Who has created seven heavens) Allah said in similar Ayat, like what Prophet Nuh said to his people,

[أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً]

(See you not how Allah has created the seven heavens one above another) (71:15), and,

[تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ]

(The seven heavens and the earth and all that is therein, glorify him.) (17:44) Allah's statement,

[وَمِنَ الاٌّرْضِ مِثْلَهُنَّ]

(and of the earth the like thereof.) means, He created seven earths. In the Two Sahihs, there is a Hadith that states,

«مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِين»

(Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.)[1]

And in Sahih Al-Bukhari the wording is:

«خُسِفَ بِهِ إِلَى سَبْعِ أَرَضِين»

(...he will sink down to the seven earths.)[2]

In the beginning of my book, Al-Bidayah wan-Nihayah, I mentioned the various narrations for this Hadith when I narrated the story of the creation of the earth.[3] All the thanks and praise is due to Allah.

Those who explained this Hadith to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'an and the Hadith without having proof.

This is the end of the Tafsir of Surat At-Talaq, all the thanks and praise is due to Allah.

[1] Fath Al-Bari 5:124, Muslim 3:1232.
[2] Fath Al-Bari 5:124.
[3] Al-Bidayah wan-Nihayah 1:19,20.

The Tafsir of Surat At-Tahrim

(Chapter - 66)

Which was revealed in Al-Madinah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[يأَيُّهَا النَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ اللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ - قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـنِكُمْ وَاللَّهُ مَوْلَـكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ - وَإِذَ أَسَرَّ النَّبِىُّ إِلَى بَعْضِ أَزْوَجِهِ حَدِيثاً فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَـذَا قَالَ نَبَّأَنِىَ الْعَلِيمُ الْخَبِيرُ - إِن تَتُوبَآ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَـهُ وَجِبْرِيلُ وَصَـلِحُ الْمُؤْمِنِينَ وَالْمَلَـئِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ - عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ مُسْلِمَـتٍ مُّؤْمِنَـتٍ قَـنِتَـتٍ تَـئِبَـتٍ عَـبِدَتٍ سَـئِحَـتٍ ثَيِّبَـتٍ وَأَبْكَاراً]

(1. O Prophet! Why do you forbid that which Allah has allowed to you, seeking to please your wives And Allah is Oft-Forgiving, Most Merciful.) (2. Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Protector and He is the All-Knower, the All-Wise.) (3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allah made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this" He said: "The All-Knower, the All-Aware has told me.") (4. If you two turn in repentance to Allah, your hearts are indeed so inclined; but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.) (5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allah in repentance, worshipping Allah sincerely, Sa'ihat, previously married, and virgins.)

Allah censures His Prophet for Prohibiting Himself from what He has allowed for Him In the Book of Vows

In the book of the vows, Al-Bukhari recorded that `Ubayd bin `Umayr said that he heard `A'ishah claiming that Allah's Messenger used to stay for a period in the house of Zaynab bint Jahsh and drink honey in her house. (She said) "Hafsah and I decided that when the

Prophet entered upon either of us, we would say, `I smell Maghafir[1] on you. Have you eaten Maghafir' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَه»

(No, but I drank honey in the house of Zaynab bint Jahsh, and I will never drink it again.)"

Then the following was revealed;

[يأَيُّهَا النَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ اللَّهُ لَكَ]

(O Prophet! Why do you fobid that which Allah has allowed to you) up to,

[إِن تَتُوبَآ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا]

(If you both turn in repentance to Allah, your hearts are indeed so inclined;)

in reference to `A'ishah and Hafsah.

[وَإِذَ أَسَرَّ النَّبِىُّ إِلَى بَعْضِ أَزْوَجِهِ حَدِيثاً]

(And (remember) when the Prophet disclosed a matter in confidence to one of his wives,)

which refers to this saying,

«بَلْ شَرِبْتُ عَسَلًا»

(But I have drunk honey.) Ibrahim bin Musa said that Hisham said that it also meant his saying,

«وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذَلِكِ أَحَدًا»

(I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.)[2]

Al-Bukhari also recorded this Hadith in the Book of Divorce;[3] then he said, "Al-Maghafir is a type of sap, and in Ar-Rimth (a type of citrus) its taste is sweet..."

Al-Jawhari said, "The `Urfut[4] is a tree of the shrub variety, which secretes Maghfur." Muslim collected this Hadith from `A'ishah in the Book of Divorce in his Sahih, and his wording is the same as Al-Bukhari in the Book of Vows.[5]

In the Book of Divorce, Al-Bukhari recorded that `A'ishah said, "Allah's Messenger liked sweets and honey. After performing the `Asr prayer, he used to visit his wives, going close to them. So he went to Hafsah, daughter of `Umar, and stayed with her more than his usual stay. I (`A'ishah) became jealous and asked about that. It was said to me, `A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allah's Messenger made from it.' I said, `By Allah, we will contrive a plot against him.' I said to Sawdah bint Zam`ah, `When the Messenger visits you and draws close to you, say

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[1] The author explains below
[2] Fath Al-Bari 11:572.
[3] Fath Al-Bari 9:287.
[4] It appears in a narration that follows
[5] Muslim 2:1100.

to him, `Have you eaten Maghafir' And when he says to you, `No', then ask him, `What is this odor' He will say to you, `Hafsah has given me a drink of honey.' Then you should say to him, `The honeybees might have eaten from Urfut, and I will also say the same to him. Safiyyah, you should also say this.' Sawdah later said, `It was under compulsion that I had decided to state that which you told me; soon, by Allah, he was standing at my door.' So when Allah's Messenger came near her, she said, `O Messenger of Allah! Did you eat Maghafir' He said, `No.' She again said, `Then what is this odor' He said,

«سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»

(Hafsah gave me honey to drink.) She said, `The honeybees might have eaten from `Urfut.')" `

A'ishah continued, "When he came to me I said the same to him. He then visited Safiyyah and she also said similar to him. When he again visited Hafsah, she said, `O Messenger of Allah, should I not give you that (drink)' He said,

«لَا حَاجَةَ لِي فِيه»

(I do not need it.) Sawdah said, `By Allah! We have prevented him from drinking honey.' I said to her, `Keep quiet!'"[1] Muslim also recorded this Hadith,[2] but this wording is from Al-Bukhari. In the narration of Muslim, `A'ishah said, "The Messenger of Allah used to hate to have a bad odor coming from him"[3] This is why they suggested to him that he ate Maghafir, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَسَلًا»

(No, I had some honey.) They said that the bees ate from a tree that is called Al-`Urfut, which has Maghafir gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through `Urwah from `A'ishah, mentions that it was Hafsah who gave the Prophet the honey.

In another narration collected from `Ubayd bin `Umayr, from `A'ishah, it was Zaynab bint Jahsh who gave the honey to the Prophet , while `A'ishah and Hafsah were the plotters. Allah knows best. Some might say that they were two separate incidents. However, it is not likely that the Ayat were revealed about both incidents, if indeed they were two separate incidents. Allah knows best. A Hadith that Imam Ahmad collected in the Musnad mentions that `A'ishah and Hafsah were the plotters. Imam Ahmad recorded that Ibn `Abbas said, "I was eager to ask `Umar about the two ladies among the wives of the Prophet , about whom Allah said,

[إِن تَتُوبَآ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا]

(If you two turn in repentance to Allah your hearts are indeed so inclined;)

Then I performed Hajj along with `Umar, and on our way back from Hajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When

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[1] Fath Al-Bari 9:287.
[2] Muslim 2:1101, 1102
[3] Muslim 2:1102.

he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, `O Commander of the faithful! Who were the two ladies among the wives of the Prophet , to whom Allah said,

[إِن تَتُوبَآ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا]

(If you two turn in repentance to Allah your hearts are indeed so inclined)'

`Umar said, `I am astonished at your question, O Ibn `Abbas."' - Az-Zuhri (a subnarrator) said that `Umar did not like the question, but he still answered it, saying that they were `A'ishah and Hafsah. "

Then `Umar went on relating the story and said, `We, the people of Quraysh, used to have authority over our women. But when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-`Awali[1]. Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, `Why do you dislike me talking back to you By Allah, the wives of the Prophet talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafsah and asked her, `Do you talk back to Allah's Messenger' She said, `Yes.' I asked, `Does any of you keep Allah's Messenger angry all day long, until night' She replied, `Yes.' I said, `Whoever among you does this is a ruined, losing person! Doesn't she fear that Allah may get angry for the anger of His Messenger and, thus, she will be ruined Don't ask Allah's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allah's Messenger than you.' He meant `A'ishah.

I, and an Ansari neighbor of mine used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassan (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, `What is it Have Ghassan come' He replied that it was worse and more serious than that, adding that Allah's Messenger had divorced all his wives. I said, `Hafsah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the Subh prayer. I went to Hafsah and found her weeping. I asked her, `Has Allah's Messenger divorced all of you' She replied, `I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet to ask for his permission to see me, and the boy went in and then came out saying, `I mentioned you to him and he remained silent.' I then went out and came to the Minbar and found a group of people around it and some of them were weeping.

[1] A place on the north-eastern outskirts of Al-Madinah

I sat with them for some time, but could not endure the situation. So, I requested to the boy, `Will you get the permission for `Umar' He went in and then came out saying, `I mentioned you to him, but he did not reply.' So, I went to Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, `Will you get the permission for `Umar' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, `Allah's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the Salam and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet.

I said, `Have you divorced your wives, O Allah's Messenger' He raised his eyes to me and replied no. I said, `Allahu Akbar. O Allah's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madinah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, `Why do you dislike that I talk back to you By Allah, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, `Whoever does this among them is the ruined loser! Does she feel safe from Allah getting angry with her on account of His Messenger's anger In that case, she would be ruined.' On that the Prophet smiled.

I then said, `O Allah's Messenger! I went to Hafsah and said to her, `Do not be tempted to imitate your companion (`A'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I said, `Does the Messenger feel calm' He said, `Yes.' So, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance, except three hides. I said, `Invoke Allah, O Allah's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allah.' The Prophet sat upright and said,

«أَفِي شَكَ أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

(O Ibn Al-Khattab! Do you have any doubt These people have been given rewards of their good deeds in this world only.)

I asked the Prophet , `Please beg Allah's forgiveness for me, O Allah's Messenger.' The Prophet swore that he would not go to his wives for one month, because of his severe anger towards them, until Allah the Exalted and Most Honored censured him."[1] Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i also collected this Hadith using various chains of narration.[2] Al-Bukhari and Muslim also collected it from Ibn `Abbas, who said, "For a whole year, I was eager to ask `Umar bin Al-Khattab about an Ayah. However, I hesitated out of respect for him. Once, he went on a Hajj trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arak. I stopped until he finished and then walked along with him and asked him, `O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet '"[3] This is the

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[1] Ahmad 1:33, 34.
[2] Fath Al-Bari 9:187, 5:137, Muslim 2:111, Tuhfat Al-hawadhi 9:224, An-Nasai in Al-Kubra 5:366.
[3] Fath Al-Bari 8:525.

narration that Al-Bukhari collected, while Muslim recorded that Ibn `Abbas asked, "Who are the two women about whom Allah the Exalted said,

[وَإِن تَظَاهَرَا عَلَيْهِ]

(but if you help one another against him,)"

`Umar replied, "A'ishah and Hafsah."[1] Muslim mentioned the rest of the Hadith.

Muslim also recorded that Ibn `Abbas said that `Umar bin Al-Khattab said to him, "When Allah's Messenger stayed away from his wives, I entered the Masjid and found people striking the ground with pebbles. They said, `Allah's Messenger has divorced his wives.' That occurred before Hijab was commanded. I said to myself, `I must investigate this news today.'"

So he mentioned the Hadith in which he went to `A'ishah and Hafsah and admonished them. He then said, `I went in and found Rabah, the servant of Allah's Messenger , sitting on a window sill. I called, `O Rabah, seek permission for me from Allah's Messenger.'"

He then mentioned the story as we mentioned above. `Umar continued, "I said, `O Messenger of Allah, what trouble do you feel from your wives If you have divorced them, verily Allah is with you, His angels, Jibril, Mikal, I, Abu Bakr and the rest of believers are with you.'

Often, when I talked, all praise is due to Allah, I hoped that Allah would testify to the words that I uttered. And so the Ayat of option[2] was revealed. Allah said,

[عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ]

(Maybe his Lord, if he divorces you, will give him in your place wives better than you,) and,

[وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَـهُ وَجِبْرِيلُ وَصَـلِحُ الْمُؤْمِنِينَ وَالْمَلَـئِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ]

(but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.)

I said, `Messenger of Allah, have you divorced them' He said, `No.' I stood at the door of the Masjid and called out at the top of my voice, `The Messenger of Allah has not divorced his wives.' It was on this occasion that this Ayah was revealed,

[وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الاٌّمْنِ أَوِ الْخَوْفِ أَذَاعُواْ بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِى الاٌّمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ]

(When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.)(4:83)

It was I who understood (and properly investigated) this matter."[3]

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[1] Muslim 2:1108.
[2] Allowing the Prophet to choose between divorcing his wives or not.
[3] Muslim 2:1105.

Similar was said by Sa`id bin Jubayr, `Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others.[1] The Ayah,

[وَصَـلِحُ الْمُؤْمِنِينَ]

(and the righteous among the believers;)

refers to Abu Bakr and `Umar. Al-Hasan Al-Basri added `Uthman to them. Layth bin Abi Sulaym said from Mujahid:

[وَصَـلِحُ الْمُؤْمِنِينَ]

(and the righteous among the believers;) includes `Ali bin Abi Talib also.

Al-Bukhari recorded that Anas said, "`Umar said, `The wives of the Prophet were all jealous for his affection, and I said to them,

[عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ]

(Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.)

Thereafter, this Ayah was revealed.'"[2] We mentioned before that `Umar said statements that were confirmed by the Qur'an, such as about the revelation about Hijab [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. `Umar's suggestion to take the Station of Ibrahim as a place for prayer and Allah revealed this Ayah;

[وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَهِيمَ مُصَلًّى]

(And take you the Maqam (station) of Ibrahim as a place of prayer.) (2:125)

Ibn Abi Hatim recorded that Anas said that `Umar bin Al-Khattab said, "I heard news that the Mothers of the faithful had a dispute with the Prophet . So I advised them, saying, `Either stop bothering Allah's Messenger or Allah might provide him better wives than you.' When I was talking to the last one among the mothers of the faithful, She said, 'O 'Umar! Is it you interfere between him and them?' I stopped uponhearing this from her, but Allah revealed;

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ مُسْلِمَـتٍ مُّؤْمِنَـتٍ قَـنِتَـتٍ تَـئِبَـتٍ عَـبِدَتٍ سَـئِحَـتٍ ثَيِّبَـتٍ وَأَبْكَاراً

(Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allah in repentance, worshipping Allah sincerely, Sa'ihat, previously married, and virgins)[3]

The wife mentioned here was Umm Salamah, and she is the one who advised 'Umar to stop interfering between the Prophet and his wives, as is confirmed in Sahih Al-Bukhari.[4]

Allah's statement;

مُسْلِمَـتٍ مُّؤْمِنَـتٍ قَـنِتَـتٍ تَـئِبَـتٍ عَـبِدَتٍ

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[1] At-Tabri 23:486.
[2] Fath Al-Bari 8:528.
[3] At-Tabari 23:488.
[4] Fath Al-Bari 8:16.

(submitting, believers, obedient, turning to Allah in repentance, worshipping) is clear in its implications, while

سَـــئِحَـــتٍ

(Sa'ihat) means, fasting, according to Abu Hurayrah, ‘Aishah, Ibn ‘Abbas, ‘Ikrimah, Mujahid, Said bin Jubayer, ‘Ata, Muhammad bin Ka’b Al-Qurazi,Abu `Abdur-Rahman As-Sulami, Abu Malik, Ibrahim An-Nakha`i, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi, and others.

[يأَيُّهَا الَّذِينَ ءَامَنُواْ قُواْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَـئِكَةٌ غِلاَظٌ شِدَادٌ لاَّ يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ - يأَيُّهَا الَّذِينَ كَفَرُواْ لاَ تَعْتَذِرُواْ الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ - يأَيُّهَا الَّذِينَ ءَامَنُواْ تُوبُواْ إِلَى اللَّهِ تَوْبَةً نَّصُوحاً عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَـتِكُمْ وَيُدْخِلَكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ يَوْمَ لاَ يُخْزِى اللَّهُ النَّبِىَّ وَالَّذِينَ ءَامَنُواْ مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَآ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ]

(6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allah, but do that which they are commanded.) (7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.) (8. O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow -- the Day that Allah will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.")

Teaching One's Family the Religion and Good Behavior

`Ali bin Abi Talhah reported from Ibn `Abbas;

[قُواْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً]

(Protect yourselves and your families against a Fire (Hell))

He said, "Work in the obedience of Allah, avoid disobedience of Allah and order your families to remember Allah, then Allah will save you from the Fire."[1] Mujahid also commented on:

[قُواْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً]

(Protect yourselves and your families against a Fire (Hell))

saying, "Have Taqwa of Allah and order your family to have Taqwa of Him."[2] Qatadah said, "He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."[3] Similar was said by Ad-Dahhak and Muqatil; "It is an obligation for the Muslim to teach his near family members, and his male and female slaves what Allah has made obligatory for them and what Allah has forbidden for them."[4] There is a Hadith that confirms the meaning of this Ayah. Ahmad, Abu Dawud and At-Tirmidhi recorded that Ar-Rabi` bin Sabrah said that his father said that the Messenger of Allah said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا»

(Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.)

This is the narration that Abu Dawud collected; At-Tirmidhi said, "This Hadith is Hasan."[5]

Fuel for Hell and a Description of its Angels

Allah said,

[وَقُودُهَا النَّاسُ وَالْحِجَارَةُ]

(whose fuel is men and stones,) indicating that the Children of Adam will be fuel for the Fire that will feed it,

[وَالْحِجَارَةُ]

(and stones) in reference to the idols that were worshipped, just as Allah said in another Ayah,

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[1] At-Tabari 23:491.
[2] At-Tabari 23:492.
[3] At-Tabari 23:492.
[4] Al-Qurtubi 18:196.
[5] Ahmad 3:404, Abu Dawud 1:332, Tuhfat Al-Ahwadhi 2:445.

[إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ]

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!) (21:98)

`Abdullah bin Mas`ud, Mujahid, Abu Ja`far Al-Baqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujahid.[1] Allah's statement,

[عَلَيْهَا مَلَـئِكَةٌ غِلاَظٌ شِدَادٌ]

(over which are (appointed) angels stern (and) severe,)

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allah,

[شِدَادٌ]

(severe)

meaning, their structure is powerful, strong and frightening,

[لاَّ يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ]

(who disobey not the commands they receive from Allah, but do that which they are commanded.)

meaning, whatever Allah commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called Az-Zabaniyah, meaning, the keepers and guards of Hell, may Allah give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allah said,

[يأَيُّهَا الَّذِينَ كَفَرُواْ لاَ تَعْتَذِرُواْ الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ]

(O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.)

meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

Encouraging sincere Repentance

Allah the Exalted said,

[يأَيُّهَا الَّذِينَ ءَامَنُواْ تُوبُواْ إِلَى اللَّهِ تَوْبَةً نَّصُوحاً]

[1] At-Tabari 1:381.

(O you who believe! Turn to Allah with sincere repentance!)

meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he used to do. Allah said,

[عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَـتِكُمْ وَيُدْخِلَكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ]

(It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow)

And when Allah says, "it may be," it means He shall.

[يَوْمَ لاَ يُخْزِى اللَّهُ النَّبِىَّ وَالَّذِينَ ءَامَنُواْ مَعَهُ]

(the Day that Allah will not disgrace the Prophet and those who believe with him)

meaning, on the Day of Resurrection, Allah will not disgrace those who believed in the Prophet ,

[نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِمْ]

(Their light will run forward before them and in their right hands.)

as we explained in Surat Al-Hadid, [1]

[يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَآ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ]

(They will say:"Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.")

Mujahid, Ad-Dahhak and Al-Hasan Al-Basri and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."[2]

Imam Ahmad recorded that a man from the tribe of Banu Kinanah said, "I prayed behind the Messenger of Allah during the year of the Conquest (of Makkah), and heard him say,

«اللْهُمَّ لَا تُخْزِني يَوْمَ الْقِيَامَة»

(O Allah! Please, do not disgrace me on the Day of Resurrection.)"[3]

[يأَيُّهَا النَّبِىُّ جَـهِدِ الْكُفَّارَ وَالْمُنَـفِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ - ضَرَبَ اللَّهُ مَثَلاً لِّلَّذِينَ كَفَرُواْ امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَـلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِينَا عَنْهُمَا مِنَ اللَّهِ شَيْئاً وَقِيلَ ادْخُلاَ النَّارَ مَعَ الدَخِلِينَ]

(9. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.) (10. Allah sets forth an example for those who disbelieve: the wife of Nuh and the wife of Lut. They were under two of our righteous

[1] See volume nine, the Tafsir of Surat Al-Hadid (57:12)
[2] At-Tabari 23:496.
[3] Ahmad 4:234.

servants, but they both betrayed them. So, they availed them not against Allah and it was said: "Enter the Fire along with those who enter!")

The Command for Jihad against the Disbelievers and the Hypocrites

Allah the Exalted orders His Messenger to perform Jihad against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allah's legislated penal code,

[وَاغْلُظْ عَلَيْهِمْ]

(and be severe against them)

meaning, in this life,

[وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ]

(their abode will be Hell, and worst indeed is that destination.) that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allah the exalted said,

[ضَرَبَ اللَّهُ مَثَلاً لِّلَّذِينَ كَفَرُواْ]

(Allah sets forth an example for those who disbelieve)

meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allah, until and unless they gain faith in their hearts. Then Allah mentioned the parable, saying,

[امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَـلِحَيْنِ]

(the wife of Nuh and the wife of Lut. They were under two of our righteous servants,)

means, they were the wives of two of Allah's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

[فَخَانَتَاهُمَا]

(they both betrayed them.)

meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allah's statement,

[فَلَمْ يُغْنِينَا عَنْهُمَا مِنَ اللَّهِ شَيْئاً]

(So, they availed them not against Allah) means, because their wives were disbelievers,

[وَقِيلَ]

(and it was said)

meaning, to these wives,

[ادْخُلاَ النَّارَ مَعَ الدَخِلِينَ]

(Enter the Fire along with those who enter!)

The part of the Ayah that reads,

[فَخَانَتَاهُمَا]

(but they both betrayed them) does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allah has granted His Prophets, as we explained in Surat An-Nur.[1]

Al-`Awfi reported from Ibn `Abbas, "They betrayed them by not following their religion. The wife of Prophet Nuh used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nuh. As for the wife of Prophet Lut, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband."[2] Ad-Dahhak reported that Ibn `Abbas said, "No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion."[3] Similar was said by `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak and others.[4]

[وَضَرَبَ اللَّهُ مَثَلاً لِّلَّذِينَ ءامَنُواْ امْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِى عِندَكَ بَيْتاً فِى الْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِى مِنَ الْقَوْمِ الظَّـلِمِينَ وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِى أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَـتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَـنِتِينَ]

(11. And Allah has set forth an example for those who believe: the wife of Fir`awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work, and save me from the people who are wrongdoers.) (12. And Maryam, the daughter of `Imran who

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[1] This was briefly mentioned in volume seven, in the Tafsir of Surat An-Nur (24:26)

[2] At-Tabari 23:498.

[3] At-Tabari 23:498.

[4] At-Tabari 23:498.

guarded her chastity (private part). And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub, and she was of the Qanitin.)

The Disbelievers can cause no Harm to the Believers

This is a parable that Allah made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allah the Exalted said,

[لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً]

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except you indeed fear a danger from them.) (3:28)

Qatadah said, "Fir`awn was the most tyrannical among the people of the earth and the most disbelieving. By Allah! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allah is the Just Judge Who will not punish anyone except for their own sins."[1]

Ibn Jarir recorded that Sulayman said, "The wife of Fir`awn was tortured under the sun and when Fir`awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise."[2]

Ibn Jarir said that Al-Qasim bin Abi Bazzah said, "Fir`awn's wife used to ask, `Who prevailed' When she was told, `Musa and Harun prevailed', she said, `I believe in the Lord of Musa and Harun.' Fir`awn sent his aides to her and said to them, `Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body."[3] This is the meaning of her statement,

[رَبِّ ابْنِ لِى عِندَكَ بَيْتاً فِى الْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِ]

(My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work,)

means, `deliver me from him, because I am innocent of his actions,'

[وَنَجِّنِى مِنَ الْقَوْمِ الظَّـلِمِينَ]

(and save me from the people who are wrongdoers.)

Her name was Asiyah bint Muzahim, may Allah be pleased with her. Allah said,

[1] At-Tabari 23:500.
[2] At-Tabari 23:500.
[3] At-Tabari 23:500. See the section about reports such as this and the previous in the beginning of this book.

[وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِى أَحْصَنَتْ فَرْجَهَا]

(And Maryam, the daughter of `Imran who guarded her chastity (private part).)

meaning, who protected and purified her honor, by being chaste and free of immorality,

[فَنَفَخْنَا فِيهِ مِن رُّوحِنَا]

(And We breathed into it (private part) through Our Ruh,)

meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how `Isa was conceived. This is why Allah said here,

[فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَـتِ رَبَّهَا وَكُتُبِهِ]

(And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub,)

meaning His decree and His legislation.

[وَكَانَتْ مِنَ الْقَـنِتِينَ]

(and she was of the Qanitin.)

Imam Ahmad recorded that Ibn `Abbas said, "The Messenger of Allah drew four lines on the ground and said,

«أَتَدْرُونَ مَا هَذَا؟»

(Do you know what these lines represent)

They said, `Allah and His Messenger know best.' He said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْن»

(The best among the women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint `Imran and Asiyah bint Muzahim, wife of Fir`awn.)[1]

It is confirmed in the Two Sahihs from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَام»

(Many men have reached the level of perfection, but none among women have reached this level except Asiyah -- Fir`awn's wife, Maryam--the daughter of `Imran, and Khadijah--the daughter of Khuwaylid. And no doubt, the superiority of `A'ishah to other women is like the superiority of Tharid to other meals.)[2]

[1] Ahmad 1:293.

[2] Fath Al-Bari 6:514, Muslim 4:1886, Tharid is an Arabian dish prepared of broth and bread.

In my book, Al-Bidayah wan-Nihayah,[1] I have mentioned these Hadiths using their various chains of narration in relating the story of Prophet `Isa and his mother Maryam, peace be upon them, all praise be to Allah. This is the end of the Tafsir of Surat At-Tahrim, all thanks and praise are due to Allah.

[1] Al-Bidayah wan-Nihayah 2:61.

The Tafsir of Surat Al-Mulk
(Chapter - 67)

Which was revealed in Makkah

The Virtues of Surat Al-Mulk

Imam Ahmad recorded from Abu Hurayrah that Allah's Messenger said,

«إِنَّ سُورَةً فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتْى غُفِرَ لَهُ: [تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ]»

(Verily, there is a chapter in the Qur'an which contains thirty Ayat that will intercede on behalf of its reciter until he is forgiven. (It is): (Blessed be He in Whose Hand is the dominion.))[1]

This Hadith was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, "This is a Hasan Hadith." [2]

At-Tabarani and Al-Hafiz Ad-Diya' Al-Maqdisi both recorded from Anas that the Messenger of Allah said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتْى أَدْخَلَتْهُ الْجَنَّةَ: [تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ]»

(There is a chapter of the Qur'an that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): (Blessed be He in Whose Hand is the dominion.)) [3]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ - الَّذِى خَلَقَ الْمَوْتَ وَالْحَيَوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً وَهُوَ الْعَزِيزُ الْغَفُورُ - الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ طِبَاقًا مَّا تَرَى فِى خَلْقِ الرَّحْمَـنِ مِن تَفَـوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ - ثُمَّ ارْجِعِ البَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ - وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ -]

(1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.) (2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;) (3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts) (4. Then look again and yet again, your sight will return to you Khasi', and worn out.) (5. And indeed We have adorned the nearest heaven with lamps, and

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[1] Ahmad 2:321.
[2] Abu Dawud 2:119 , Tuhfat Al-Ahwadhi 8:200, An-Nasai in Al-Kubra 6:496, and Ibn Majah 2:1244
[3] At-Tabarani in Al-Awsat 4:391.

We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.)

Glorification of Allah and mentioning the Creation of Death, Life, the Heavens and the Stars

Allah the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allah says,

[وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ]

(and He is Able to do all things.)

Then Allah says,

[الَّذِى خَلَقَ الْمَوْتَ وَالْحَيَوةَ]

(Who has created death and life) Those who say that death is an existing creation use this Ayah as a proof because it is something that has been created. This Ayah means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allah's statement,

[كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ]

(How can you disbelieve in Allah Seeing that you were dead and He gave you life.)

(2:28) In this Ayah Allah named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allah says,

[ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ]

(Then He will give death, then again will bring you to life (on the Day of Resurrection)) (2:28).

Concerning Allah's statement,

[لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً]

(He may test you which of you is best in deed.)

it means best in deeds. This is as Muhammad bin `Ajlan said. It should be noted that Allah did not say "which of you does the most deeds." Allah then says,

[وَهُوَ الْعَزِيزُ الْغَفُورُ]

(And He is the Almighty, the Oft-Forgiving.)

This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His

commandment. Even though Allah is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allah says,

[الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ طِبَاقاً]

(Who has created the seven heavens one above the other;)

meaning stacked one on top of the other. Are they connected to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the Hadith of Isra' (the Prophet's Night Journey) and other narrations.

Concerning Allah's statement,

[مَّا تَرَى فِى خَلْقِ الرَّحْمَـنِ مِن تَفَـوُتٍ]

(you can see no fault in the creation of the Most Gracious.)

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allah says,

[فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ]

(Then look again. Can you see any rifts)

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it Ibn `Abbas, Mujahid, Ad-Dahhak, Ath-Thawri and others said concerning Allah's statement,

[فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ]

(Then look again. Can you see any rifts)

that it means cracks.[1]

As-Suddi said that,

[هَلْ تَرَى مِن فُطُورٍ]

(Can you see any rifts) means any tears.[2] Qatadah said,

[هَلْ تَرَى مِن فُطُورٍ]

(Can you see any rifts) means, `do you see any defects O Son of Adam (mankind)'

In reference to Allah's statement,

[ثُمَّ ارجِعِ البَصَرَ كَرَّتَيْنِ]

(Then look again and yet again,)

Qatadah said, "It means (look) twice."

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[1] Ad-Durr Al-Manthur 8:235, Al-Qurtubi 18:209, and At-Tabari 23:507.
[2] Al-Qurtubi 18:209

[يَنقَلِبْ إِلَيْكَ البَصَرُ خَاسِئًا]

(your sight will return to you Khasi',)

Ibn `Abbas said that Khasi' means humiliated.[1] Mujahid and Qatadah both said that it means despised.[2]

[وَهُوَ حَسِيرٌ]

(and worn out.)

Ibn `Abbas said that this means it will be exhausted.[3] Mujahid, Qatadah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the Ayah means that if you continuously looked, no matter how much you look, your sight will return to you.

[خَاسِئًا]

(Khasi') due to the inability to see any flaw or defect (in Allah's creation).

[وَهُوَ حَسِيرٌ]

(and worn out.)

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allah negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

[وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ]

(And indeed We have adorned the nearest heaven with lamps,)

This refers to the stars which have been placed in the heavens, some moving and some stationary.

In Allah's statement,

[وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ]

(and We have made them (as) missiles to drive away the Shayatin,)

The pronoun `them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allah knows best. Concerning Allah's statement,

[وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ]

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[1] At-Tabari 23:507.
[2] At-Tabari 23:507.
[3] Ad-Durr Al-Manthur 8:235.

(and We have prepared for them the torment of the blazing Fire.)

means, `We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allah said in the beginning of Surat As-Saffat,

[إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَكِبِ - وَحِفْظاً مِّن كُلِّ شَيْطَـنٍ مَّارِدٍ - لاَّ يَسَّمَّعُونَ إِلَى الْمَلإِ الاٌّعْلَى وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ - دُحُوراً وَلَهُمْ عَذابٌ وَاصِبٌ - إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ]

(Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.) [37:6-7]

Qatadah said, "These stars were only created for three purposes: Allah created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarir and Ibn Abi Hatim both recorded this statement.[1]

[وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ - إِذَآ أُلْقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا وَهِىَ تَفُورُ - تَكَادُ تَمَيَّزُ مِنَ الغَيْظِ كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُواْ بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ كَبِيرٍ - وَقَالُواْ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِى أَصْحَـبِ السَّعِيرِ - فَاعْتَرَفُواْ بِذَنبِهِمْ فَسُحْقًا لاًّصْحَـبِ السَّعِيرِ]

(6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.) (7. When they are cast therein, they will hear its Shahiq while it is simmering.) (8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you") (9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.'") (10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!)

[1] At-Tabari 23:508.

The Description of Hell and Those Who will enter into it

Allah the Exalted says,

[وَ]

(and)

meaning, `and We have prepared,'

[لِلَّذِينَ كَفَرُواْبِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ]

(for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.)

This means that this will be the worst end and a terrible destiny.

[إِذَآ أُلْقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا]

(When they are cast therein, they will hear its Shahiq)

Ibn Jarir said, "This means the sound of shouting." [1]

[وَهِىَ تَفُورُ]

(while it is simmering.) Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water." Then Allah says,

[تَكَادُ تَمَيَّزُ مِنَ الغَيْظِ]

(It almost bursts up with fury.)

meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

[تَكَادُ تَمَيَّزُ مِنَ الغَيْظِ كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُواْ بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ كَبِيرٍ]

(Every time a group is cast therein, its keepers will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.'")

In these Ayat Allah reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allah's statement,

[وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً]

(And We never punish until We have sent a Messenger.) [17:15]

Allah also says,

[حَتَّى إِذَا جَآءُوهَا فُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَـتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَـآءَ يَوْمِكُمْ هَـذَا قَالُواْ بَلَى وَلَـكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَـفِرِينَ]

[1] At-Tabari 23:508.

(till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!") [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

[لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِى أَصْحَـبِ السَّعِيرِ]

(Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!)

meaning, `if we would have benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allah and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allah then says,

[فَاعْتَرَفُواْ بِذَنبِهِمْ فَسُحْقًا لاًّصْحَـبِ السَّعِيرِ]

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!)

Imam Ahmad recorded from Abu Al-Bakhtari At-Ta'i that he heard from one of the Companions that the Messenger of Allah said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْذِرُوا مِنْ أَنْفُسِهِم»

(The people will not be destroyed until they themselves confess their guilt.)[1]

[إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ - وَأَسِرُّواْ قَوْلَكُمْ أَوِ اجْهَرُواْ بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - أَلاَ يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ - هُوَ الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ ذَلُولاً فَامْشُواْ فِى مَنَاكِبِهَا وَكُلُواْ مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ]

(12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.) (13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.) (14. Should not He Who has created know And He is the Most Kind and Courteous, All-Aware.) (15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.)

The Reward of those Who fear their Lord unseen

Allah informs of he who fears standing before his Lord, being frightened about matters between himself and Allah when he is not in the presence of other people. So he refrains

[1] Ahmad 5:293.

from disobedience and he performs acts of obedience when no one sees him except Allah. Allah mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two Sahihs,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعَالى فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّه»

(There are seven people whom Allah the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.)

Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلًا تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُه»

(A man who is tempted by a beautiful woman of high social status, but he says: `Verily, I fear Allah.' Another person from among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.)[1]

Then He says, while informing that He is aware of the innermost conscience and secrets,

[وَأَسِرُّواْ قَوْلَكُمْ أَوِ اجْهَرُواْ بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ]

(And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.)

meaning, that which occurs in the hearts (ideas, thoughts, etc.).

[أَلاَ يَعْلَمُ مَنْ خَلَقَ]

(Should not He Who has created know)

This means, `doesn't the Creator know'

[وَهُوَ اللَّطِيفُ الْخَبِيرُ]

(And He is the Most Kind and Courteous, All-Aware (of everything).)

Allah's Favor of subjugating the Earth to His Servants

Then Allah mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allah says,

[هُوَ الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ ذَلُولاً فَامْشُواْ فِى مَنَاكِبِهَا]

(He it is Who has made the earth subservient to you; so walk in the paths thereof)

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And

[1] Fath Al-Bari 2:168, and Muslim 2:715.

know that your efforts will not benefit you anything unless Allah makes matters easy for you. Allah continues to say,

[وَكُلُواْ مِن رِّزْقِهِ]

(and eat of His provision.)

Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allah (At-Tawakkul). This is similar to what Imam Ahmad recorded from `Umar bin Al-Khattab, that he heard the Messenger of Allah say,

«لَوْأَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

(If you would trust in Allah as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.)[1]

At-Tirmidhi, An-Nasa'i and Ibn Majah all recorded this Hadith. At-Tirmidhi said, "Hasan Sahih."[2] So this confirms that the bird searches morning and evening for its sustenance while depending upon Allah. For He is the Subduer, the Controller and the One Who causes everything.

[وَإِلَيْهِ النُّشُورُ]

(And to Him will be the resurrection.)

meaning, the place of return on the Day of Judgement. Ibn `Abbas, Mujahid, As-Suddi and Qatadah all said that Manakibiha (its paths) means its outermost borders, its roads and its regions.[3]

[أَءَمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الاٌّرْضَ فَإِذَا هِىَ تَمُورُ - أَمْ أَمِنتُمْ مِّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ - وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نكِيرِ - أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَـفَّـتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلاَّ الرَّحْمَـنُ إِنَّهُ بِكُلِّ شَىْءٍ بَصِيرٌ]

(16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) (17. Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib Then you shall know how has been My warning.) (18. And indeed those before them rejected, then how terrible was My reproach) (19. Do they not see the birds above them, spreading out their wings and folding them in None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.)

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[1] Ahmad 1:52.

[2] Tuhfat Al-Ahwadhi 8:8, An-Nasai in Al-Kubra, the book of Ar-Raqaiq, Tuhfat Al-Ashraf 8:79, and Ibn Majah 2:1394.

[3] At-Tabari 23:512, and Al-Qurtubi 18:215.

How can You feel Secure against the Punishment of Allah while He is Able to seize You however He wills

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

[وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ وَلَـكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيراً]

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allah is Ever All-Seer of His servants.) [35:45]

Here Allah says,

[أَءِمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الاٌّرْضَ فَإِذَا هِىَ تَمُورُ]

(Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake)

meaning, that it would move back and forth, and be disrupted.

[أَمْ أَمِنتُمْ مِّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً]

(Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib)

meaning, a wind containing gravel that will strike you, as Allah says in another Ayah,

[أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لاَ تَجِدُواْ لَكُمْ وَكِيلاً]

(Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm Then, you shall find no trustee.) [17:68]

And similarly, here Allah threatens them with His statement,

[فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ]

(Then you shall know how has been My warning.)

meaning, `how is My admonition and what will happen to those who disregard and reject it.' Then Allah says,

[وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ]

(And indeed those before them rejected,)

meaning, from the previous nations and the old generations that have passed. Then Allah says,

[فَكَيْفَ كَانَ نَكِيرِ]

(then how terrible was My reproach)

meaning, `how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

The flight of Birds is by the Power of Allah and it is a Proof that He sees everything small and large

Allah says,

[أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَـــفَّـــتٍ وَيَقْبِضْنَ]

(Do they not see the birds above them, spreading out their wings and folding them in)

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

[مَا يُمْسِكُهُنَّ]

(None upholds them)

meaning, in the air,

[إِلاَّ الرَّحْمَـــنُ]

(except the Most Gracious.)

meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

[إِنَّهُ بِكُلِّ شَىْءٍ بَصِيرٌ]

(Verily, He is the All-Seer of everything.) means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

[أَلَمْ يَرَوْاْ إِلَى الطَّيْرِ مُسَخَّرَتٍ فِى جَوِّ السَّمَآءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ إِنَّ فِى ذلِكَ لآيَـــتٍ لِّقَوْمٍ يُؤْمِنُونَ]

(Do they not see the birds held in the midst of the sky None upholds them but Allah. Verily, in this are clear Ayat for people who believe.) [24:79]

[أَمَّنْ هَـــذَا الَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُمْ مِّن دُونِ الرَّحْمَـــنِ إِنِ الْكَـــفِرُونَ إِلاَّ فِى غُرُورٍ - أَمَّنْ هَـــذَا الَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَل لَّجُّواْ فِى عُتُوٍّ وَنُفُورٍ - أَفَمَن يَمْشِى مُكِبّاً عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِى سَوِيّاً عَلَى صِرَطٍ مُّسْتَقِيمٍ - قُلْ هُوَ الَّذِى أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَـــرَ وَالأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِى ذَرَأَكُمْ فِى الأَرْضِ وَإِلَيْهِ تُحْشَرُونَ وَيَقُولُونَ مَتَى هَـــذَا الْوَعْدُ إِن كُنتُمْ صَـــدِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَآ أَنَاْ نَذِيرٌ مُّبِينٌ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُواْ وَقِيلَ هَـــذَا الَّذِى كُنتُم بِهِ تَدَّعُونَ

[

(20. Who is it besides the Most Gracious that can be an army to you to help you The disbelievers are in nothing but delusion.) (21. Who is it that can provide for you if He should withhold His provision Nay, but they continue to be in pride, and flee.) (22. Is he who walks prone on his face, more rightly

guided, or he who walks upright on a straight path) (23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give.") (24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered.") (25. They say: "When will this promise come to pass, if you are telling the truth") (26. Say: "The knowledge is with Allah only, and I am only a plain warner.") (27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!")

No One will help You and No One can grant Sustenance except for Allah

Allah addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allah rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allah says,

[أَمَّنْ هَـذَا الَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُمْ مِّن دُونِ الرَّحْمَـنِ]

(Who is it besides the Most Gracious that can be an army to you to help)

meaning, there is no protector or helper for you besides Him. This is the reason that Allah says,

[إِنِ الْكَـفِرُونَ إِلاَّ فِى غُرُورٍ]

(The disbelievers are in nothing but delusion.)

Then Allah says,

[أَمَّنْ هَـذَا الَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ]

(Who is it that can provide for you if He should withhold His provision)

meaning, who is it that can provide for you if Allah cuts off your sustenance There is no one who gives, withholds, creates, provides and helps other than Allah alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allah says,

[بَل لَّجُّواْ]

(Nay, but they continue)

meaning, they persist in their transgression, lying and misguidance.

[فِى عُتُوٍّ وَنُفُورٍ]

(to be in pride, and flee.)

meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allah says,

[أَفَمَن يَمْشِى مُكِبّاً عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِى سَوِيّاً عَلَى صِرَطٍ مُّسْتَقِيمٍ]

(Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path)

This is a parable which Allah made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

[أَمَّن يَمْشِى سَوِيّاً]

(or he who walks upright)

meaning, he who stands erect.

[عَلَى صِرَطٍ مُّسْتَقِيمٍ]

(on a straight path)

meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered walking down on his face to the Hellfire.

[احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ وَمَا كَانُواْ يَعْبُدُونَ - مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ]

(Assemble those who did wrong, together with their companions and what they used to worship instead of Allah, and lead them on to the way of flaming Fire.) (37:22,23)

"Companions" here means those like them. Imam Ahmad recorded from Anas bin Malik that it was said, "O Messenger of Allah! How will the people be gathered on their faces" So the Prophet replied,

«أَلَيْسَ الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرًا عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِم»

(Is not He who made them to walk on their legs able to make them walk on their faces")[1]

This Hadith is also recorded in the Two Sahihs.[2]

Allah's Power to create and It being an Evidence of the Final Abode

[1] Ahmad 3:167.

[2] Fath Al-Bari 6:350, and Muslim 4:2161.

Allah says,

[قُلْ هُوَ الَّذِى أَنشَأَكُمْ]

(Say it is He Who has created you,)

meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

[وَجَعَلَ لَكُمُ السَّمْعَ وَالاٌّبْصَـرَ وَالأَفْئِدَةَ]

(and endowed you with hearing and seeing, and hearts.)

meaning, intellects and powers of reasoning.

[قَلِيلاً مَّا تَشْكُرُونَ]

(Little thanks you give.)

meaning, how little you use these abilities that Allah has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

[قُلْ هُوَ الَّذِى ذَرَأَكُمْ فِى الاٌّرْضِ]

(Say: "It is He Who has created you on the earth...")

meaning, He has spread and distributed you all througout the various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

[وَإِلَيْهِ تُحْشَرُونَ]

(and to Him shall you be gathered.)

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allah said;

[وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ]

(They say: "When will this promise come to pass if you are telling the truth")

meaning, `when will this gathering after separation that you are informing us of, occur'

[قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ]

(Say: "The knowledge is with Allah only...")

meaning, `no one knows the time of the Day of Judgement exactly except Allah, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

[وَإِنَّمَآ أَنَاْ نَذِيرٌ مُّبِينٌ]

(and I am only a plain warner.)

meaning, `I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allah says,

[فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُواْ]

(But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.)

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allah will command what they were not able to reckon or fully comprehend to come to them.

[وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيَـمَةِ وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُواْ يَحْتَسِبُونَ - وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَـسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ]

(and there will become apparent to them from Allah what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.) (39:47,48)

This is why it will be said to them in order to scold and repri- mand them,

[هَـذَا الَّذِى كُنتُم بِهِ تَدَّعُونَ]

(This is what you were calling for!)

meaning, that you were seeking to hasten.

[قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَـفِرِينَ مِنْ عَذَابٍ أَلِيمٍ - قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـلٍ مُّبِينٍ - قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْراً فَمَن يَأْتِيكُمْ بِمَآءٍ مَّعِينٍ]

(28. Say: "Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment") (29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error.") (30. Say: "Tell me! If (all) your water were to sink away, who then can supply you with flowing water")

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allah says,

[قُلْ]

(say) `O Muhammad to these idolators who are associating partners with Allah and denying His favors,'

[أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَـفِرِينَ مِنْ عَذَابٍ أَلِيمٍ]

(Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment)

meaning, `save yourselves, for verily, there is nothing that can rescue you from Allah except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allah punishes us or has mercy on us, there is no escaping from Allah's punishment and painful torment that you will suffer.' Then Allah says,

[قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا]

(Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.)

meaning, `we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allah says,

[فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ]

(So worship Him and rely upon Him.) (11:123)

Thus, Allah continues saying,

[فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـلٍ مُّبِينٍ]

(So, you will come to know who it is that is in manifest error.)

meaning, `between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allah's Blessing by the springing of Water and the Threat of It being taken away Demonstrating how merciful He is to His creatures,

Allah says;

[قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْراً]

(Say: "Tell me! If your water were to sink away...")

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. `Gha'ir' (sinking) as used here in the Ayah, is the opposite of springing forth. This is why Allah says,

[فَمَن يَأْتِيكُمْ بِمَآءٍ مَّعِينٍ]

(who then can supply you with flowing water)

meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allah. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allah's is all the praise and thanks.

This is the end of the Tafsir of Surat Al-Mulk and all praise and thanks are due to Allah.

The Tafsir of Surah Nun[1]

(Chapter - 68)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[ن وَالْقَلَمِ وَمَا يَسْطُرُونَ - مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ - وَإِنَّ لَكَ لأَجْراً غَيْرَ مَمْنُونٍ - وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ - فَسَتُبْصِرُ وَيُبْصِرُونَ - بِأَيِّكُمُ الْمَفْتُونُ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ]

(1. Nun. By the pen and by what they Yastur.) (2. You, by the grace of your Lord, are not insane.) (3. And verily, for you will be reward that is not Mamnun.) (4. And verily, you are on an exalted character.) (5. You will see, and they will see,) (6. Which of you is afflicted with madness.) (7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.)

We have already discussed the special letters of the Arabic alphabet at the beginning of Surat Al-Baqarah. Thus, Allah's saying,

[ن]

(Nun), is like Allah's saying,

[ص]

(Sad), and Allah's saying,

[ق]

(Qaf), and similar to them from the individual letters that appear at the beginning of Qur'anic chapters. This has been dis- cussed at length previously and there is no need to repeat it here.

The Explanation of the Pen Concerning

Allah's statement,

[وَالْقَلَمِ]

(By the pen) The apparent meaning is that this refers to the actual pen that is used to write. This is like Allah's saying,

[اقْرَأْ وَرَبُّكَ الاٌّكْرَمُ - الَّذِى عَلَّمَ بِالْقَلَمِ - عَلَّمَ الإِنسَـنَ مَا لَمْ يَعْلَمْ]

[1] Also called Surat Al-Qalam

(Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:3-5)

Therefore, this statement is Allah's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allah continues by saying,

[وَمَا يَسْطُرُونَ]

(and by what they Yastur.) Ibn `Abbas, Mujahid and Qatadah all said that this means, "what they write."[1] As-Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allah caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present Hadiths that have been reported about the Pen.

Ibn Abi Hatim recorded from Al-Walid bin `Ubadah bin As-Samit that he said, "My father called for me when he was dying and he said to me: `Verily, I heard the Messenger of Allah say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ فَقَالَ لَهُ: اكْتُبْ، قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَد»

(Verily, the first of what Allah created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write" He said: "Write the decree and whatever will throughout eternity.")"[2]

This Hadith has been recorded by Imam Ahmad through various routes of transmission. At-Tirmidhi also recorded it from a Hadith of Abu Dawud At-Tayalisi and he (At-Tirmidhi) said about it, "Hasan Sahih, Gharib." [3]

Swearing by the Pen refers to the Greatness of the Prophet

Allah says,

[مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ]

(You, by the grace of your Lord, are not insane.)

meaning -- and all praise is due to Allah -- `you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.'

[وَإِنَّ لَكَ لأَجْراً غَيْرَ مَمْنُونٍ]

(And verily, for you will be reward that is not Mamnun.)

[1] At-Tabari 23:527, 528.
[2] At-Tabari 23:526.
[3] Ahmad 5:317.

meaning, `for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.' The meaning of:

[غَيْرُ مَمْنُونٍ]

(not Mamnun) is that it will not be cut off. This is similar to Allah's statement,

[عَطَآءً غَيْرَ مَجْذُوذٍ]

(a gift without an end.) (11:108)

and His statement,

[فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ]

(Then they shall have a reward without end.) (95:6)

Mujahid said,

[غَيْرُ مَمْنُونٍ]

(Without Mamnun) means "Without reckoning."[1] And this refers back to what we have said before.

The Explanation of the Statement: "Verily, You are on an Exalted Character."

Concerning Allah's statement,

[وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ]

(And verily, you are on an exalted (standard of) character.)

Al-`Awfi reported from Ibn `Abbas, "Verily, you are on a great religion, and it is Islam."[2] Likewise said Mujahid, Abu Malik, As-Suddi and Ar-Rabi` bin Anas.[3] Ad-Dahhak and Ibn Zayd also said this.[4] Sa`id bin Abi `Arubah reported from Qatadah that he said concerning Allah's statement,

[وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ]

(And verily, you are on an exalted (standard of) character.)

"It has been mentioned to us that Sa`d bin Hisham asked `A'ishah about the character of the Messenger of Allah , so she replied: `Have you not read the Qur'an' Sa`d said: `Of course.' Then she said: `Verily, the character of the Messenger of Allah was the Qur'an.'"[5]

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[1] At-Tabari 23:528.
[2] At-Tabari 23:529.
[3] At-Tabari 23:529, and Ad-Durr Al-Manthur 8:243.
[4] At-Tabari 23:530.
[5] At-Tabari 23:529.

`Abdur-Razzaq recorded similar to this[1] and Imam Muslim recorded it in his Sahih on the authority of Qatadah in its full length.[2]

This means that he would act according to the commands and the prohibition in the Qur'an. His nature and character were patterned according to the Qur'an, and he abandoned his natural disposition (i.e., the carnal nature). So whatever the Qur'an commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allah gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two Sahihs that Anas said, "I served the Messenger of Allah for ten years, and he never said a word of displeasure to me (Uff), nor did he ever say to me concerning something I had done: `Why did you do that' And he never said to me concerning something I had not done: `Why didn't you do this' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allah . And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allah."[3]

Imam Al-Bukhari recorded that Al-Bara' said, "The Messenger of Allah had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short."[4]

The Hadiths concerning this matter are numerous. Abu `Isa At-Tirmidhi has a complete book on this subject called Kitab Ash-Shama'il.

Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting Jihad in the cause of Allah. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allah were transgressed. Then, in that case he would avenge for the sake of Allah."[5]

Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said,

«إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاق»

(I have only been sent to perfect righteous behavior.)

Ahmad was alone in recording this Hadith.[6]

In reference to Allah's statement,

[فَسَتُبْصِرُ وَيُبْصِرُونَ - بِأَيِّكُمُ الْمَفْتُونُ]

(You will see, and they will see, which of you is afflicted with madness.)

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[1] ‘Abdur-Razzaq 3:307.
[2] Muslim 1:513.
[3] Fath Al-Bari 10:471, and Muslim 4:1814.
[4] Fath Al-Bari 6:652.
[5] Ahmad 6:232, Similar with Muslim 7:80.
[6] Ahmad 2:381.

then it means, `you will know, O Muhammad -- and those who oppose you and reject you, will know -- who is insane and misguided among you.' This is like Allah's statement,

[سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الاٌّشِرُ]

(Tomorrow they will come to know who is the liar, the insolent one!) (54:26)

Allah also says,

[وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِى ضَلَـلٍ مُّبِينٍ]

(And verily (either) we or you are rightly guided or in plain error.) (34:24)

Ibn Jurayj reported from Ibn `Abbas, it means "You will know and they will know on the Day of Judgement."[1] Al-`Awfi reported from Ibn `Abbas;

[بِأَيِّكُمُ الْمَفْتُونُ]

(Which of you is Maftun (afflicted with madness)

means which of you is crazy.[2] This was also said by Mujahid and others as well.[3] The literal meaning of Maftun is one who has been charmed or lured away from the truth and has strayed from it.

Thus, the entire statement means, `so you will know and they will know,' or `you will be informed and they will be informed, as to which of you is afflicted with madness.' And Allah knows best. Then Allah says,

[إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ]

(Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.)

meaning, `He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

[فَلاَ تُطِعِ الْمُكَذِّبِينَ - وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ - وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَّهِينٍ - هَمَّازٍ مَّشَّآءِ بِنَمِيمٍ - مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ - عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ - أَن كَانَ ذَا مَالٍ وَبَنِينَ - إِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا قَالَ أَسَـطِيرُ الاٌّوَّلِينَ - سَنَسِمُهُ عَلَى الْخُرْطُومِ]

(8. So, do not obey the deniers.) (9. They wish that you should compromise with them, so they (too) would compromise with you.) (10. And do not obey every Hallaf Mahin.) (11. A Hammaz, going about with Namim,) (12. Hinderer of the good, transgressor, sinful,) (13. `Utul, and moreover Zanim.) (14. (He was so) because he had wealth and children.) (15. When Our Ayat are recited to him, he says: "Tales of the men of old!") (16. We shall brand him on the snout (nose)!)

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[1] Al-Qurtubi 18:229.
[2] At-Tabari 23:531.
[3] At-Tabari 23:530.

Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allah says, `just as We have favored you and given you the upright legislation and great (standard of) character,'

[فَلاَ تُطِعِ الْمُكَذِّبِينَ - وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ]

(So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.)

Ibn `Abbas said, "That you would permit them (their idolatry) and they also would permit you (to practice your religion)."[1]

Mujahid said,

[وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ]

(They wish that you should compromise with them, so they (too) would compromise with you.)

"This means that you should be quiet about their gods and abandon the truth that you are upon."[2] Then Allah says,

[وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَّهِينٍ]

(And do not obey every Hallaf (one who swears much) Mahin (liar or worthless person).)

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allah's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn `Abbas said, "Al-Mahin means the liar."[3] Then Allah says,

[هَمَّازٍ]

(A Hammaz,) Ibn `Abbas and Qatadah both said, "This is slander."[4]

[مَّشَّآءِ بِنَمِيمٍ]

(going about with Namim,) This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two Sahihs that Mujahid reported from Tawus that Ibn `Abbas said, "The Messenger of Allah once passed by two graves and he said,

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

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[1] At-Tabari 23:533.
[2] At-Tabari 23:533.
[3] At-Tabari 23:533.
[4] At-Tabari 23:534.

(Verily, these two are being punished, and they are not being punished for something major. One of them was not careful about protecting himself from urine (when relieving himself).The other one used to spread Namimah.)"[1]

This Hadith has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujahid.[2]

Imam Ahmad recorded that Hudhayfah said, "I heard the Messenger of Allah saying,

«لَا يَدْخُلُ الْجَنَّةَ قَتَّات»

(The slanderer will not enter into Paradise.)"[3]

This Hadith has been reported by the Group except for Ibn Majah.[4]

Concerning Allah's statement,

[مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ]

(Hinderer of good, transgressor, sinful,) it means, he refuses to give and withholds that which he has of good.

[مُعْتَدٍ]

(transgressor,) this means, in attaining that which Allah has made permissible for him, he exceeds the legislated bounds.

[أَثِيمٍ]

(sinful,)

meaning, he delves into the forbidden things. Concerning Allah's statement,

[عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ]

(`Utul, and moreover Zanim.)

`Utul means one who is cruel, harsh, strong, greedy and stingy. Imam Ahmad recorded from Al-Harithah bin Wahb that the Messenger of Allah said,

«أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ»

(Shall I inform you of the people of Paradise (They will be) every weak and oppressed person. When he swears by Allah, he fulfills his oath. Shall I inform you of the people of the Fire Every `Utul (cruel person), Jawwaz and arrogant person.)[5]

Al-Waki` said, "It (`Utul) is every Jawwaz, Ja`zari and arrogant person." Both Al-Bukhari and Muslim recorded this in their Two Sahihs, as well as the rest of the Group,

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[1] Fath Al-Bari 1:358, and Muslim 1:240.
[2] Abu Dawud 1:25, Tuhfat Al-Ahwadhi 1:232, An-Nasai 1:28 and 4:412, Al-Kubra 6:496, and Ibn Majah 1:125
[3] Ahmad 5:382.
[4] Fath Al-Bari 10:487, Muslim 1:101, Abu Dawud 5:190, Tuhfat Al-Ahwadhi 6:172, and An-Nasai in Al-Kubra 6:496.
[5] Ahmad 5:306.

except for Abu Dawud. All of its routes of transmission are by way of Sufyan Ath-Thawri and Shu`bah who both reported it from Sa`id bin Khalid.[1]

The scholars of Arabic language have said that Ja`zari means rude and harsh, while Jawwaz means greedy and stingy.

Concerning the word Zanim, Al-Bukhari recorded from Ibn `Abbas that he said concerning the Ayah,

[عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ]

(`Utul (cruel), and moreover Zanim.)

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."[2] The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the Zanim is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarir and others among the Imams have said this. Concerning Allah's statement,

[أَن كَانَ ذَا مَالٍ وَبَنِينَ - إِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا قَالَ أَسَـطِيرُ الاٌّوَّلِينَ]

((He was so) because he had wealth and children. When Our Ayat are recited to him, he says: "Tales of the men of old!")

Allah is saying, `this is how he responds to the favors that Allah has bestowed upon him of wealth and children, by disbelieving in Allah's Ayat and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allah's statement,

[ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً - وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً - وَبَنِينَ شُهُوداً - وَمَهَّدتُّ لَهُ تَمْهِيداً - ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلاَّ إِنَّهُ كان لاٌّيَـتِنَا عَنِيداً - سَأُرْهِقُهُ صَعُوداً - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ - إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ - سَأُصْلِيهِ سَقَرَ - وَمَآ أَدْرَاكَ مَا سَقَرُ - لاَ تُبْقِى وَلاَ تَذَرُ - لَوَّاحَةٌ لِّلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ]

(Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you know what Hellfire is It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).) [74:11-30]

Then Allah said here,

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[1] Fath Al-Bari 8:530, Muslim 4:2190, Tuhfat Al-Ahwadhi 7:331, An-Nasai in Al-Kubra 6:497, and Ibn Majah 2:1378.

[2] Al-Bukhari no. 4917.

[سَنَسِمُهُ عَلَى الْخُرْطُومِ]

(We shall brand him on the snout!)

Ibn Jarir said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)." [1]Others have said,

[سَنَسِمُهُ]

(We shall brand him) This is the mark of the people of the Hell-fire; meaning, `We will blacken his face on the Day of Judgement,' and the face has been referred to here as snout.

[إِنَّا بَلَوْنَـهُمْ كَمَا بَلَوْنَآ أَصْحَـبَ الْجَنَّةِ إِذْ أَقْسَمُواْ لَيَصْرِمُنَّهَا مُصْبِحِينَ - وَلاَ يَسْتَثْنُونَ - فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ - فَأَصْبَحَتْ كَالصَّرِيمِ - فَتَنَادَوْاْ مُصْبِحِينَ - أَنِ اغْدُواْ عَلَى حَرْثِكُمْ إِن كُنتُمْ صَـرِمِينَ - فَانطَلَقُواْ وَهُمْ يَتَخَـفَتُونَ - أَن لاَّ يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِينٌ - وَغَدَوْاْ عَلَى حَرْدٍ قَـدِرِينَ - فَلَمَّا رَأَوْهَا قَالُواْ إِنَّا لَضَآلُّونَ بَلْ نَحْنُ مَحْرُومُونَ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلاَ تُسَبِّحُونَ -قَالُواْ سُبْحَـنَ رَبِّنَآ إِنَّا كُنَّا ظَـلِمِينَ- فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَـوَمُونَ- قَالُواْ يوَيْلَنَآ إِنَّا كُنَّا طَـغِينَ- عَسَى رَبُّنَآ أَن يُبْدِلَنَا خَيْراً مِّنْهَآ إِنَّآ إِلَى رَبِّنَا رَغِبُونَ- كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الاٌّخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ-]

(17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,) (18. Without (saying: "If Allah wills.")) (19. Then there passed over it a Ta'if from your Lord while they were asleep.) (20. So by the morning, it became like As-Sarim.) (21. Then they called out (one to another as soon) as the morning broke.) (22. Saying: "Go to your tilth in the morning, if you would pluck (the fruits).") (23. So they departed, and they were whispering:) (24. "No poor person shall enter upon you into it today.") (25. And they went in the morning with Hard Qadirin.) (26. But when they saw it, they said: "Verily, we have gone astray.") (27. "Nay! Indeed we are deprived!") (28. The Awsat among them said; "Did I not tell you, `Why do you not Tusabbihun.'") (29. They said: "Glory to Our Lord! Verily, we have been wrongdoers.") (30. Then they turned one against another, blaming.) (31. They said: "Woe to us! Verily, we were Taghin.") (32. "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.") (33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.)

A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allah made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of

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[1] At-Tabari 23:541.

Muhammad to them. But they met him with denial, rejection and opposition. Therefore Allah says,

[إِنَّا بَلَوْنَـهُمْ]

(Verily, We have tried them)

meaning, `We have tested them.'

[كَمَا بَلَوْنَآ أَصْحَـبَ الْجَنَّةِ]

(as We tried the People of the Garden,)

This refers to a garden containing different types of fruits and vegetation.

[إِذْ أَقْسَمُواْ لَيَصْرِمُنَّهَا مُصْبِحِينَ]

(when they swore to pluck the fruits of the (garden) in the morning,)

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

[وَلاَ يَسْتَثْنُونَ]

(Without (saying: "If Allah wills."))

meaning their vow that they made. Therefore, Allah broke their vow. He then said,

[فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ]

(Then there passed over it a Ta'if from your Lord while they were asleep.)

meaning, it was afflicted with some heavenly destruction.

[فَأَصْبَحَتْ كَالصَّرِيمِ]

(So by the morning it became like As-Sarim.)

Ibn `Abbas said, "Like the dark night." Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

[فَتَنَادَوْاْ مُصْبِحِينَ]

(Then they called out (one to another as soon) as the morning broke.)

meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allah said,

[أَنِ اغْدُواْ عَلَى حَرْثِكُمْ إِن كُنتُمْ صَـرِمِينَ]

((Saying:) "Go to your tilth in the morning, if you would pluck (the fruits).")

meaning, `if you want to pluck your harvest fruit.'

[فَانطَلَقُواْ وَهُمْ يَتَخَـفَتُونَ]

(So they departed, and they were whispering:)

meaning, they spoke privately about what they were doing so that no one could hear what they were saying. Then Allah, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

[فَانطَلَقُواْ وَهُمْ يَتَخَـــفَتُونَ - أَن لاَّ يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِينٌ]

(So they departed, and they were whispering: "No poor person shall enter upon you into it today.")

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allah then said,

[وَغَدَوْاْ عَلَى حَرْدٍ]

(And they went in the morning with Hard)

meaning, with strength and power.

[قَـــدِرِينَ]

(Qadirin)

meaning, they thought they had power to do what they claimed and what they were desiring.

[فَلَمَّا رَأَوْهَا قَالُواْ إِنَّا لَضَآلُّونَ]

(But when they saw it, they said: "Verily, we have gone astray.")

meaning, when they arrived at it and came upon it, and it was in the condition which Allah changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

[إِنَّا لَضَآلُّونَ]

(Verily, we have gone astray.)

meaning, `we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn `Abbas and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

[بَلْ نَحْنُ مَحْرُومُونَ]

(Nay! Indeed we are deprived (of the fruits)!)

meaning, `nay, this is it, but we have no portion and no share (of harvest).'

[قَالَ أَوْسَطُهُمْ]

(The Awsat among them said,) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, Muhammad bin Ka`b, Ar-Rabi` bin Anas, Ad-Dahhak and Qatadah all said, "This means the most just of them and the best of them."[1]

[أَلَمْ أَقُلْ لَّكُمْ لَوْلاَ تُسَبِّحُونَ]

(Did I not tell you, `Why do you not Tusabbihun')

Mujahid, As-Suddi and Ibn Jurayj all said that,

[لَوْلاَ تُسَبِّحُونَ]

(Why do you not Tusabbihun)

this means "why do you not say, `If Allah wills'"[2] As-Suddi said, "Their making exception due to the will of Allah in that time was by glorifying Allah (Tasbih)." Ibn Jarir said, "It is a person's saying, `If Allah wills.'"[3] It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allah and thank Him for what He has given you and favored you with"

[قَالُواْ سُبْحَـنَ رَبِّنَآ إِنَّا كُنَّا ظَـلِمِينَ]

(They said: "Glory to Our Lord! Verily, we have been wrongdoers.")

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

[إِنَّا كُنَّا ظَـلِمِينَفَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَـوَمُونَ]

("...Verily, we have been wrongdoers." Then they turned one against another, blaming.)

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

[قَالُواْ يوَيْلَنَآ إِنَّا كُنَّا طَـغِينَ]

(They said: "Woe to us! Verily, we were Taghin.")

meaning, `we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

[عَسَى رَبُّنَآ أَن يُبْدِلَنَا خَيْراً مِّنْهَآ إِنَّآ إِلَى رَبِّنَا رَغِبُونَ]

(We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.)

It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allah knows best. Some of the Salaf mentioned that these people were from Yemen. Sa`id bin Jubayr said, "They were from a village that was called Darawan which was six

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[1] At-Tabari 23:550.
[2] At-Tabari 23:551, and Ad-Durr Al-Manthur 8:253.
[3] At-Tabari 23:550.

miles from San`a' (in Yemen). " It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, `Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allah took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allah then says,

[كَذَلِكَ الْعَذَابُ]

(Such is the punishment,)

meaning, such is the punishment of whoever opposes the command of Allah, is stingy with what Allah has given him and favored him with, withholds the right of the poor and needy, and responds to Allah's blessings upon him with ungratefulness (or disbelief).

[وَلَعَذَابُ الاٌّخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ]

(but truly, the punishment of the Hereafter is greater if they but knew.)

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

[إِنَّ لِّلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّـتِ النَّعِيمِ - أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ - أَمْ لَكُمْ كِتَـبٌ فِيهِ تَدْرُسُونَ - إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ - أَمْ لَكُمْ أَيْمَـنٌ عَلَيْنَا بَـلِغَةٌ إِلَى يَوْمِ الْقِيَـمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ - سَلْهُمْ أَيُّهُم بِذَلِكَ زَعِيمٌ - أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُواْ بِشُرَكَآئِهِمْ إِن كَانُواْ صَـدِقِينَ]

(34. Verily, for those who have Taqwa are Gardens of Delight with their Lord.) (35. Shall We then treat the Muslims like the criminals) (36. What is the matter with you How judge you) (37. Or have you a Book wherein you learn,) (38. That you shall therein have all that you choose) (39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge) (40. Ask them, which of them will stand as surety for that!) (41. Or have they "partners" Then let them bring their "partners" if they are truthful!)

The Reward of Those Who have Taqwa and that They will not be treated like the Criminals

After Allah mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allah and opposed his commands, He then explains that whoever has Taqwa of Him, then they will have gardens of delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allah says,

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

(Shall We then treat the Muslims like the criminals?)

Meaning, 'should we deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allah says,

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

(What is the matter with you? How do judge you?)

Meaning, 'how can you think that? Then he says,

أَمْ لَكُمْ كِتَـبٌ فِيهِ تَدْرُسُونَ - إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

(Or have you a Book wherein you learn, That you shall therein have all that you choose?)

Allah is saying in this, 'is there in your hands a Book that has been sent down from heaven that you study, memorize and pass on to each other, the latter generations conveying it from the generations of old? Do you have such a Book, containing definite laws, as you claim?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ - أَمْ لَكُمْ أَيْمَـنٌ عَلَيْنَا بَـلِغَةٌ إِلَى يَوْمِ الْقِيَـمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

(That you shall therein have all that you choose? Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?)

Meaning, 'do you have covenants and confirmed agreements with Us?'

إِنَّ لَكُمْ لَمَا تَحْكُمُون

(that yours will be what you judge?)

meaning, 'that you will attain all that you want and desire.'

سَلْهُمْ أَيُّهُم بِذَلِكَ زَعِيمٌ

(Ask them, which of them will stand as surety for that!)

meaning, say to them, "Who is the sponsor of guarantee this?" Ibn 'Abbas said that it means, "Which of them will be guarantor for that"[1]

أَمْ لَهُمْ شُرَكَآءُ

(Or have they "partners")

meaning, 'do they have idols and rivals gods (besides Allah)?'

فَلْيَأْتُواْ بِشُرَكَآئِهِمْ إِن كَانُواْ صَـدِقِينَ

(Then let them bring their "partners" if they are truthful!)

[1] At-Tabari 23:554.

[يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلاَ يَسْتَطِيعُونَ - خَـشِعَةً أَبْصَـرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُواْ يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَـلِمُونَ - فَذَرْنِى وَمَن يُكَذِّبُ بِهَـذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لاَ يَعْلَمُونَ وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ أَمْ تَسْـَلُهُمْ أَجْراً فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ]

(42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.) (43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.) (44. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.) (45. And I will grant them a respite. Verily, My plan is strong.) (46. Or is it that you ask them a wage, so that they are heavily burdened with debt) (47. Or that the Unseen is in their hands, so that they can write it down)

The Terror of the Day of Judgement

After Allah mentions that those who have Taqwa, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

[يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلاَ يَسْتَطِيعُونَ]

(The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.)

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it. Al-Bukhari recorded that Abu Sa`id Al-Khudri said that he heard the Prophet saying,

«يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا»

(Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff plate (the bone will not bend or flex).)" This Hadith was recorded in the Two Sahihs and other books from different routes of transmission with various wordings. It is a long Hadith that is very popular.[1]

Concerning Allah's statement,

[خَـشِعَةً أَبْصَـرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ]

(Their eyes will be cast down and ignominy will cover them;)

[1] Fath Al-Bari 8:532, and Muslim 1:167.

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

For Whoever denies the Qur'an

Then Allah says,

[فَذَرْنِى وَمَن يُكَذِّبُ بِهَـذَا الْحَدِيثِ]

(Then leave Me alone with such as belie this narration.)

meaning, the Qur'an. This is a sever threat which means, `leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allah says,

[سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لاَ يَعْلَمُونَ]

(We shall punish them gradually from directions they perceive not.)

meaning, and they will not even be aware of it. Rather, they will believe that it is a noble blessing from Allah, but really the same matter is actually a form of humiliation (for them). This is similar to Allah's statement,

[أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ]

(Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.) (23:55,56)

Allah also said,

[فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ]

(So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.)

Therefore, Allah says here,

[وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ]

(And I will grant them a respite. Verily, My plan is strong.)

meaning, `I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allah says,

[إِنَّ كَيْدِى مَتِينٌ]

(Verily, My plan is strong.)

meaning, `great against whoever opposes My command, rejects My Messengers and dares to disobey Me.' In the Two Sahihs it is recorded from the Messenger of Allah that he said,

«إِنَّ اللهَ تَعَالى لَيُمْلِي لِلظَّالِمِ حَتّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه»

(Verily Allah the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.)

Then he recited,

[وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ]

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.) (11:102)[1]

In reference to Allah's statement,

[أَمْ تَسْـَلُهُمْ أَجْراً فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ - أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ]

(Or is it that you ask them for a wage, so that they are heavily burdened with debt Or that the Unseen is in their hands, so that they can write it down)

the explanation of these two Ayat prece- ded in Surat At-Tur.[2]

The meaning of it is, `you, O Muhammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allah. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

[فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تَكُن كَصَـحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ - لَّوْلاَ أَن تَدارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَآءِ وَهُوَ مَذْمُومٌ - فَاجْتَبَـهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّـلِحِينَ - وَإِن يَكَادُ الَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَـرِهِمْ لَمَّا سَمِعُواْ الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ - وَمَا هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ]

(48. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzum.) (49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.) (50. Then his Lord chose him and made him of the righteous.) (51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he is a madman!") (52. But it is nothing else than a Reminder to all the creatures (`Alamin).)

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[1] Fath Al-Bari 8:205, and Muslim 4:1997.

[2] See volume nine, the Tafsir of Surat At-Tur (52:40)

The Command to be Patient and to refrain from being Hasty like Yunus was

Allah says,

[فَاصْبِرْ]

(So wait with patience) `O Muhammad, persevere against the harm your people cause you and their rejection. For verily, Allah will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

[وَلاَ تَكُن كَصَـحِبِ الْحُوتِ]

(and be not like the Companion of the Fish)

meaning, Dhun-Nun, who was Yunus bin Matta, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allah). For He (Allah) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yunus) called out from the layers of darkness,

[أَن لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ]

("That none has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers.") (21:87)

Then Allah said concerning him,

[فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَـهُ مِنَ الْغَمِّ وَكَذلِكَ نُنجِـى الْمُؤْمِنِينَ]

(So We answered his call, and delivered him from the distress. And thus We do deliver the believers.) (21:88)

Allah also says,

[فَلَوْلاَ أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبِثَ فِى بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ]

(Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.) (37:143,144)

So here (in this Surah), Allah says,

[إِذْ نَادَى وَهُوَ مَكْظُومٌ]

(when he cried out (to Us) while he was Makzum.)

Ibn `Abbas, Mujahid and As-Suddi, all said, "while he was distressed."[1] Then Allah goes on to say,

[فَاجْتَبَـهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّـلِحِينَ]

[1] At-Tabari 23:563.

(Then his Lord chose him and made him of the righteous.)

Imam Ahmad recorded from `Abdullah that the Messenger of Allah said,

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

(It is not befitting for anyone to say that I am better than Yunus bin Matta.)[1]

Al-Bukhari recorded this Hadith[2] and it is in the Two Sahihs reported from Abu Hurayrah.[3]

Concerning Allah's statement,

[وَإِن يَكَادُ الَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَـرِهِمْ]

(And verily, those who disbelieve would almost make you slip with their eyes)

Ibn `Abbas, Mujahid and others have said,

[لَيُزْلِقُونَكَ]

(would make you slip) "In order to have some effect on you." [4]

[بِأَبْصَـرِهِمْ]

(with their eyes)

meaning, `they will affect you by looking at you with their eyes (i.e., the evil eye).' This means `they are jealous of you due to their hatred of you, and were it not for Allah's protection of you, defending you against them (then their evil eye would harm you).'

The Effect of the Evil Eye is Real

In this Ayah is a proof that the effect of the evil eye and its affliction by the command of Allah is real. Many Hadiths have been reported concerning this through numerous routes of transmission.

The Hadith of Buraydah bin Al-Husayb

Abu `Abdullah bin Majah recorded from Buraydah bin Al-Husayb that the Messenger of Allah said,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

(There is no Ruqyah[5] except to cure the evil eye and the sting.)[6]

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[1] Ahmad 1:390.
[2] Fath Al-Bari 6:519.
[3] Fath Al-Bari 8:144, and Muslim 4:1846.
[4] At-Tabari 23:564, 565.
[5] Prayer formula for healing.
[6] Ibn Majah 2:1161.

This is how Ibn Majah recorded this Hadith. Imam Muslim also recorded this Hadith in his Sahih on the authority of Buraydah himself, but he did not attribute it to the Prophet . There is a story concerning this incident (as reported by Buraydah in Sahih Muslim)[1], and At-Tirmidhi recorded the Hadith in this manner (like Muslim's version)[2]. This Hadith has also been recorded by Imam Al-Bukhari, Abu Dawud and At-Tirmidhi on the authority of `Imran bin Husayn, however, he did not attribute it to the Prophet . `Imran's wording is,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

(There is no Ruqyah except to cure the evil eye and the sting.)"[3]

Muslim recorded in his Sahih from Ibn `Abbas that the Prophet said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتِ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا»

(The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.)[4]

Muslim was alone in recording this Hadith, as Al-Bukhari did not mention it. It is reported from Ibn `Abbas that he said, "The Messenger of Allah used to invoke Allah's protection for Al-Hasan and Al-Husayn (his grandsons) by saying,

«أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّة»

(I seek protection for you two by the perfect Words of Allah from every Shaytan, and dangerous creature, and from every eye that is evil.)

Then he would say:

«هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَام»

(Thus, did Ibrahim used to seek protection for Ishaq and Isma`il (his sons).)"

This Hadith was recorded by Al-Bukhari and the Sunan compilers[5].

The Hadith of Abu Umamah As`ad bin Sahl bin Hunayf

Ibn Majah recorded from Abu Umamah As`ad bin Sahl bin Hunayf that `Amir bin Rabi`ah passed by Sahl bin Hunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e., commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allah and it was said to him (the Prophet) that Sahl had been afflicted by a seizure. The Prophet then said,

«مَنْ تَتَّهِمُونَ بِهِ؟»

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[1] Muslim 1:199
[2] Tuhfat Al-Ahwadhi 6:217.
[3] Fath Al-Bari 10:163, Abu Dawud 4:213, and Tuhfat Al-Ahwadhi 6:217.
[4] Muslim 4:1719.
[5] Fath Al-Bari 6:470, Abu Dawud 5:104, Tuhfat Al-Ahwadhi 6:220, An-Nasai in AlKubra 6:250, and Ibn Majah 2:1164.

(Who do you blame (or hold responsible) for this)

The people replied, ""Amir bin Rabi`ah." Then the Prophet said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

(Would one of you knowingly kill his brother If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.)

Then the Prophet called for some water and he commanded `Amir to perform Wudu' with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his Izar. Then the Prophet commanded him to pour the water over Sahl. Sufyan said that Ma`mar related from Az-Zuhri that he said, "The Prophet ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him."[1] An-Nasa'i recorded this Hadith through different routes from Abu Umamah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him."[2]

The Hadith of Abu Sa`id Al-Khudri

Ibn Majah recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah used to seek refuge from the evil eye of the Jinns and the evil eye of humans. Then when the Mu`awwidhatan[3] were revealed, he used them (for seeking protection) and abandoned everything else.[4] This was recorded by At-Tirmidhi, and An-Nasa'i. At-Tirmidhi said, "Hasan."[5]

Another Hadith from Abu Sa`id Imam

Ahmad recorded from Abu Sa`id that Jibril came to the Prophet and said, "O Muhammad, are you suffering from any ailment" The Prophet said,

«نَعَم»

(Yes)." Then Jibril said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيك»

("In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing.")[6]

This Hadith has been recorded by Muslim and the Sunan compilers except for Abu Dawud.[7]

[1] Sunan Ibn Majah no. 3509.
[2] An-Nasai in Al-Kubra no. 7617-7619.
[3] Surat Al-Falaq (113) and Surat Al-Nas (114)
[4] Ibn Majah 2:1161.
[5] Tuhfat Al-Ahwadh- 6:218, and An-Nasai 8:271.
[6] Ahmad 3:28, 56.
[7] Muslim 4:1718, Tuhfat Al-Ahwadhi 4:46, and An-nasai in Al-Kubra 6:249, and Ibn Majah 2:1164.

Imam Ahmad also recorded from Abu Sa`id or Jabir bin `Abdullah that the Messenger of Allah was bothered by some illness, and Jibril came to him and said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللهُ يَشْفِيك»

(In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allah cure you.)[1]

The Hadith from Abu Hurayrah?

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

إن العين حق

(Verily the evil eye is real.)[2]

Both Al-Bukhari and Muslim recorded this Hadith as well.[3]

Ibn Majah recorded from Abu Hurayrah that the Messenger of Allah said,

العين حق

(The evil eye is real.)[4]

Ibn Majah was alone in recording this Hadith.

The Hadith of Asma' bint `Umays

Imam Ahmad recorded from `Ubayd bin Rifa`ah Az-Zuraqi that Asma' said, "O Messenger of Allah! Verily, Bani Ja`far are afflicted with the evil eye; should I seek to have Ruqyah " The Prophet replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتْهُ الْعَيْن»

(Yes, for if anything could overcome the divine decree, it would be the evil eye.)[5]

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1 Ahmad 3:58, 75.
2 Ahmad 2:319.
3 Fath Al-Bari 10:213, and Muslim 4:1719.
4 Ibn Majah 2:1159
5 Ahmad 6:438.

This Hadith has been recorded like this by At-Tirmidhi, Ibn Majah[1], and An-Nasa'i. At-Tirmidhi said concerning it, "Hasan Sahih."[2]

The Hadith of `A'ishah

Ibn Majah recorded from `A'ishah, may Allah be pleased with her, that the Messenger of Allah ordered her to have Ruqyah performed as a cure against the evil eye.[3] This was reported by Al-Bukhari and Muslim.[4]

The Hadith of Sahl bin Hunayf

Imam Ahmad recorded from Abu Umamah bin Sahl bin Hunayf that his father informed him that the Messenger of Allah went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrar from Al-Juhfah. They stopped there and Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani `Adi bin Ka`b, `Amir bin Rabi`ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allah and it was said to him, "O Messenger of Allah! Can you do anything for Sahl By Allah, he has not lifted his head nor has he regained consciousness." The Prophet then said,

«هَلْ تَتَّهِمُونَ فِيهِ مِنْ أَحَدٍ؟»

(Do you all blame (or hold responsible) anyone for what has happened to him)

They said, "`Amir bin Rabi`ah looked at him." So the Prophet called `Amir and he was very angry with him. He said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَّكْتَ؟»

(Would one of you knowingly kill his brother Why don't you ask Allah to bless your brother when you see something (of him) that you like)

Then the Prophet said,

«اغْتَسِلْ لَه»

(Bathe for him.)

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[1] Tuhfat Al-Ahwadhi 6:219, and Ibn Majah 2:1160.
[2] Tuhfat Al-Ahwadhi 6:220.
[3] Ibn Majah 2:1161.
[4] Fath Al-Bari 10:210, and Muslim 4:1725.

So he (`Amir) washed his face, his hands, his elbows, his knees, his feet and the inside of his Izar (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him."[1]

The Hadith of `Amir bin Rabi`ah

Imam Ahmad recorded in his Musnad that `Ubaydullah bin `Amir said, "`Amir bin Rabi`ah and Sahl bin Hanayf went off together intending to bathe. So they went about their business using coverings (to cover their nakedness). So `Amir removed a cloak of wool that he (Sahl) was using to conceal himself. He (`Amir) said, `I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet and informed him. Then, the Prophet came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللْهُمَّ اصْرِفْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا»

(O Allah! Remove from him its heat, its cold and its pain.)

He (Sahl) then stood up, and Allah's Messenger said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيُبَرِّكْ فَإِنَّ الْعَيْنَ حَق»

(If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allah to bless it, for verily, the evil eye is real.)[2]

The Accusation of the Disbelievers and the Reply to Them

Allah says,

[وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ]

(and they say: "Verily, he is a madman!")

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'an. Allah then says,

[وَمَا هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ]

(But it is nothing else but a Reminder to all the creatures (`Alamin).)

This is the end of the explanation (Tafsir) of Surah Nun (or Al-Qalam), and all praise and blessing belong to Allah.

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[1] Ahmad 3:486.
[2] Ahmad 3:447.

The Tafsir of Surat Al-Haqqah (Chapter - 69)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[الْحَاقَّةُ - مَا الْحَآقَّةُ - وَمَآ أَدْرَاكَ مَا الْحَاقَّةُ - كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ - فَأَمَّا ثَمُودُ فَأُهْلِكُواْ بِالطَّاغِيَةِ - وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ - سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ - فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ - وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَـتُ بِالْخَاطِئَةِ - فَعَصَوْاْ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً - إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ - لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ]

(1. Al-Haqqah!) (2. What is Al-Haqqah) (3. And what will make you know what Al-Haqqah is) (4. Thamud and `Ad denied the Qari`ah!) (5. As for Thamud, they were destroyed by the Taghiyah!) (6. And as for `Ad, they were destroyed by a wind, Sarsar `Atiyah!) (7. Which Allah imposed on them for seven nights and eight days Husum, so that you could see men lying toppled, as if they were trunks of date palms, Khawiyah!) (8. Do you see any remnants of them) (9. And Fir`awn, and those before him, and the cities overthrown committed Al-Khati'ah.) (10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabiyah.) (11. Verily, when the water rose beyond its limits, We carried you in the ship.) (12. That We might make it an admonition for you and that it might be retained by the retaining ears.)

Warning concerning the Greatness of the Day of Judgement

Al-Haqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allah has declared the greatness of this matter. So He says,

[وَمَآ أَدْرَاكَ مَا الْحَاقَّةُ]

(And what will make you know what Al-Haqqah is)

Mention of the Destruction of the Nations

Then Allah mentions the destruction of the nations that denied the Resurrection. He says,

[فَأَمَّا ثَمُودُ فَأُهْلِكُواْ بِالطَّاغِيَةِ]

(As for Thamud, they were destroyed by the Taghiyah!)

It is the cry which will silence them, and the quake that will silence them. Qatadah said similar to this when he said, "At-Taghiyah is the shout." Mujahid said, "At-Taghiyah means the sins." This was also said by Ar-Rabi` bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following Ayat as proof for his statement,

[كَذَّبَتْ ثَمُودُ بِطَغْوَاهَآ]

(Thamud denied through their transgression.)

Then Allah says,

[وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ]

(And as for `Ad, they were destroyed by a wind Sarsar)

meaning, a cold wind. Qatadah, As-Suddi, Ar-Rabi` bin Anas and Ath-Thawri all said about,

[عَاتِيَةٍ]

(`Atiyah)

"This means severe blowing of the wind." Qatadah said, "It blew fiercely upon them until it pierced their hearts."[1] Ad-Dahhak said,

[صَرْصَرٍ]

(Sarsar) "This means cold, and

[عَاتِيَةٍ]

(`Atiyah) means, it blew fiercely upon them without any mercy or blessing."[2] `Ali and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."[3]

[سَخَّرَهَا عَلَيْهِمْ]

(Which Allah imposed on them)

meaning, He made it overpower them.

[سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً]

(for seven nights and eight days Husum,) Husum means, complete, successive and unfortunately evil. Ibn Mas`ud, Ibn `Abbas, Mujahid, `Ikrimah, Ath-Thawri and others all said, "Husum means in succession."[4] It has been reported that `Ikrimah and Ar-Rabi` bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allah's statement,

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1 At-Tabari 23:572.
2 At-Tabari 23:572.
3 At-Tabari 23:572.
4 At-Tabari 23:573, 574.

[فِى أَيَّامٍ نَّحِسَاتٍ]

(in days of calamity) (41: 16)

It has been said that it is that which people now call A`jaz (apparently used to mean evil devastation). It seems as though the people took this term from Allah's statement,

[فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ]

(so that you could see the people lying toppled, as if they were A`jaz (trunks) of date palms, Khawiyah!)

Ibn `Abbas said about,

[خَاوِيَةٍ]

(Khawiyah)

"It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two Sahihs that the Messenger of Allah said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُور»

(I was helped by an easterly wind and the people of `Ad were destroyed by a westerly wind.)[1]

[فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ]

(Do you see any remnants of them)

meaning, `do you find any one of them left or anyone who even attributes himself to being from them' Rather they are all gone, right down to the last of them, and Allah did not make for them any successors. Then Allah says,

[وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُ]

(And Fir`awn and those before him committed (sin)) This has been recited with a Kasrah under the letter Qaf (in the word Qabalahu, as Qiblahu), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a Fathah over the letter Qaf (as the word Qablahu), which means those nations before him who were similar to him. Concerning Allah's statement,

[وَالْمُؤْتَفِكَـتِ]

(the overthrown cities) those nations that rejected their Messengers.

[بِالْخَاطِئَةِ]

[1] Muslim 2:617.

(committed Al-Khati'ah.) Al-Khati'ah means their rejection of what Allah revealed. Ar-Rabi` said,

[بِالْخَاطِئَةِ]

(committed Al-Khati'ah.)

"This means disobedience." Mujahid said, "They committed errors."[1] Thus, Allah says,

[فَعَصَوْاْ رَسُولَ رَبِّهِمْ]

(And they disobeyed their Lord's Messenger,)

meaning they were all of the same type, they all denied the Messenger of Allah who was sent to them. As Allah says,

[كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ]

(Everyone of them denied the Messengers, so My threat took effect.)

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allah says,

[كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ]

(The people of Nuh belied the Messengers)

[كَذَّبَتْ عَادٌ الْمُرْسَلِينَ]

(`Ad belied the Messengers.)

[كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ]

(Thamud belied the Messengers.)

However, only one Messenger came to every nation. Thus, Allah says here,

[فَعَصَوْاْ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً]

(And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabiyah.)

Rabiyah means, great, severe and painful. Mujahid said, "Rabiyah means severe."[2] As-Suddi said, "It means destructive."

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[1] At-Tabari 23:576.
[2] At-Tabari 23:577.

A Reminder about the Blessing of the Ship

Then, Allah says,

[إِنَّا لَمَّا طَغَا الْمَآءُ]

(Verily, when the water rose beyond its limits,)

meaning, it rose up over its shores by the leave of Allah and it overcame all that existed. Ibn `Abbas and others said, "The water rising beyond its boundary means it increased abundantly."[1] This happened due to the supplication of Nuh against his people when they denied him, opposed him and worshipped other than Allah. Therefore, Allah answered his supplication and the people of the earth were covered with the flood except for those who were with Nuh in the ship. Thus, are humans all from the loins of Nuh and his progeny. For this reason Allah reminds humanity of His blessing,

[إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ]

(Verily, when the water rose beyond its limits, We carried you in the ship.)

meaning, a ship running along upon the surface of the water.

[لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً]

(That We might make it an admonition for you)

The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, `We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas. ' This is as Allah says,

[وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالاٌّنْعَـمِ مَا تَرْكَبُونَلِتَسْتَوُواْ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُواْ نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ]

(and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon) (43:12,13)

And Allah said,

[وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ - وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ]

(And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.) (36:41,42)

Qatadah said, "Allah caused this ship to remain until the first people of this Ummah saw it."[2] However, the first view (that it refers to all ships in general) is the most apparent. Allah continues saying,

[وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ]

(and that it might be retained by the retaining ears.)

[1] At-Tabari 23:577.
[2] At-Tabari 23:578.

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn `Abbas said, "This means an ear that is retentive and hearing."[1] Qatadah said,

[أُذُنٌ وَعِيَةٌ]

(by the retaining ears.) means, "An ear that Allah gives intelligence, so it benefits by what it hears from Allah's Book." Ad-Dahhak said,

[وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ]

(and that it might be retained by the retaining ears.) (69:12)

means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

[فَإِذَا نُفِخَ فِى الصُّورِ نَفْخَةٌ وَحِدَةٌ - وَحُمِلَتِ الاٌّرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً - فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ - وَانشَقَّتِ السَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ - وَالْمَلَكُ عَلَى أَرْجَآئِهَآ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَـنِيَةٌ - يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ]

(13. Then when the Trumpet will be blown with one blowing.) (14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.) (15. Then on that Day shall the Event occur.) (16. And the heaven will be rent asunder, for that Day it will be frail and torn up.) (17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.) (18. That Day shall you be brought to Judgement, not a secret of you will be hidden.)

A Mention of the Horrors of the Day of Judgement

Allah informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allah wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing.[2] It is emphasized here that it is one blowing, because the command of Allah cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allah goes on to say,

[وَحُمِلَتِ الاٌّرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً]

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing.)

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[1] At-Tabari 23:579.

[2] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the Tafasir of Surat An-Naml (27:87) and the discussion following it.

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

[فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ]

(Then on that Day shall the Event occur.)

meaning, the Day of Judgement.

[وَانشَقَّتِ السَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ]

(And the heaven will be rent asunder, for that Day it will be frail and torn up.)

Ibn Jurayj said, "This is like Allah's statement,

[وَفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَباً]

(And the heaven shall be opened, it will become as gates.) (78:19)

Ibn `Abbas said, "It (the sky) will be torn apart and the Throne will be near it."

[وَالْمَلَكُ عَلَى أَرْجَآئِهَآ]

(And the angels will be on its sides,)

The word Malak here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabi` bin Anas said concerning Allah's statement,

[وَالْمَلَكُ عَلَى أَرْجَآئِهَآ]

(And the angels will be on its sides,)

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth.' Concerning the statement of Allah

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَـنِيَةٌ

(and eight angels will, that Day, bear the Throne of your Lord above them.)

means, on the Day of Judgement eight angels will carry the Throne. Abu Dawud recorded from Jabir bin 'Abdullah that the messenger of Allah said

أذن لي أن أحدث عن ملك من ملائكة الله تعالي من حملة العرش : أن ما بين شحمة أذنه إلي عاتقه مسيرة سبعمائة عام

(I was permitted to speak about one of the angels among those angels who carry the Throne of Allah. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of traveling)

This is the wording recorded by Abu Dawud.[1]

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[1] Abu Dawud 5:96.

The Children of Adam being presented before Allah

Concerning the statement of Allah,

[يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ]

(That Day shall you be brought to Judgement, not a secret of you will be hidden.)

meaning, `you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allah says,

[لاَ تَخْفَى مِنكُمْ خَافِيَةٌ]

(not a secret of you will be hidden.)

Imam Ahmad recorded from Abu Musa that the Messenger of Allah said,

«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرْضَاتٍ، فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِه»

(The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.) Ibn Majah and At-Tirmidhi[1] both recorded this Hadith.

[فَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمُ اقْرَؤُاْ كِتَـبِيَهْ - إِنِّى ظَنَنتُ أَنِّى مُلَـقٍ حِسَابِيَهْ - فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ - فِى جَنَّةٍ عَالِيَةٍ - قُطُوفُهَا دَانِيَةٌ - كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الاٌّيَّامِ الْخَالِيَةِ]

(19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!") (20. "Surely, I did believe that I shall meet my account!") (21. So, he shall be in a life, well-pleasing.) (22. In a lofty Paradise,) (23. The fruits in bunches whereof will be low and near at hand.) (24. Eat and drink at ease for that which you have sent on before you in days past!)

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allah informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

[1] Ahmad 4:414, Ibn Majah 2:1430 Tuhfat Al-Ahwadhi 7:111. This is narrated from Al-Hassan Al-Basri whom most of the scholars say did not hear from Abu Musa, so according to the majority, it is a disconnected narration.

[هَآؤُمُ اقْرَؤُاْ كِتَـبِيَهْ]

(Here! read my Record!)

meaning, `take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds. `Abdur-Rahman bin Zayd said, "The meaning of

[هَآؤُمُ اقْرَؤُاْ كِتَـبِيَهْ]

(Here! read my Record!)

is `Here, read my Book.'... The suffix `Um' is a grammatical addition." This is what he (`Abdur-Rahman) said. It seems apparent that the suffix `Um' means here `you all.' Ibn Abi Hatim recorded that `Abdullah bin `Abdullah bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allah will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, `Did you do this' The servant will respond, `Yes my Lord.' Then Allah will say to him, `I will not expose you (or dishonor you) for it, for verily, I have forgiven you. ' The person will then say, `Here (you all) read my Book!'"

[إِنِّى ظَنَنتُ أَنِّى مُلَـقٍ حِسَابِيَهْ]

(Surely, I did believe that I shall meet my account!)

This will be when he (the servant of Allah) will be saved from being disgraced and exposed on the Day of Judgement. In the Sahih, it is recorded from Ibn `Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allah saying,

«يُدْنِي اللهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيُقَرِّرُهُ بِذُنُوبِهِ كُلِّهَا، حَتْى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللهُ تَعَالى: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ [هَـؤُلاءِ الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ]»

(Allah will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ("These are those who lied on their Lord, and verily, the curse of Allah is on the wrongdoers."))[1]

Allah's statement,

[إِنِّى ظَنَنتُ أَنِّى مُلَـقٍ حِسَابِيَهْ]

(Surely, I did believe that I shall meet my account!)

means, `I used to be certain in the worldly life that this day would definitely come.' This is as Allah says,

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[1] Ahmad 2:74, Al-Bukhari 4685, and Muslim 1768.

[الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـقُوا رَبِّهِمْ]

((They are those) who are certain that they are going to meet their Lord.) (2:46)

Allah then says,

[فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ]

(So he shall be in a life, well-pleasing.) (69:21)

meaning, pleasant.

[فِى جَنَّةٍ عَالِيَةٍ]

(In a lofty Paradise,)

meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Sahih that the Prophet said,

«إِنَّ الْجَنَّةَ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْض»

(Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.)[1]

Then Allah says,

[قُطُوفُهَا دَانِيَةٌ]

(The fruits in bunches whereof will be low and near at hand.)

Al-Bara' bin `Azib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed."[2] More than one person has said this. Then Allah says,

[كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الاٌّيَّامِ الْخَالِيَةِ]

(Eat and drink at ease for that which you have sent on before you in days past!)

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Sahih that the Messenger of Allah said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّة»

(Work deeds, strive, seek to draw near (to Allah) and know that none of you will be admited into Paradise because of his deeds.)

They (the Companions) said, "Not even you O Messenger of Allah" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْل»

(Not even me, except if Allah covers me with mercy from Himself and grace.)[3]

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[1] Al-Bukhari no. 2790.
[2] At-Tabari 23:586.
[3] Fath Al-Bari 11:300.

[وَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِشِمَالِهِ فَيَقُولُ يلَيْتَنِى لَمْ أُوتَ كِتَـبِيَهْ - وَلَمْ أَدْرِ مَا حِسَابِيَهْ - يلَيْتَهَا كَانَتِ الْقَاضِيَةَ - مَآ أَغْنَى عَنِّى مَالِيَهْ - هَلَكَ عَنِّى سُلْطَـنِيَهْ - خُذُوهُ فَغُلُّوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ - ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاْسْلُكُوهُ - إِنَّهُ كَانَ لاَ يُؤْمِنُ بِاللَّهِ الْعَظِيمِ - وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ - فَلَيْسَ لَهُ الْيَوْمَ هَـهُنَا حَمِيمٌ - وَلاَ طَعَامٌ إِلاَّ مِنْ غِسْلِينٍ - لاَّ يَأْكُلُهُ إِلاَّ الْخَـطِئُونَ]

(25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!") h(26. "And that I had never known how my account is!") (27. "Would that it had been my end!") (28. "My wealth has not availed me;") (29. "My power has gone from me!") (30. (It will be said): "Seize him and fetter him;") (31. "Then throw him in the blazing Fire.") (32. "Then fasten him on a chain whereof the length is seventy cubits!") (33. Verily, he used not to believe in Allah, the Most Great,) (34. And urged not the feeding of the poor.) (35. So, no friend has he here this Day,) (36. Nor any food except filth from Ghislin.) (37. None will eat it except the Khati'un.)

The Bad Condition of Whoever is given His Record in His Left Hand

These Ayat inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allah. At this time he will be very remorseful.

[وَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِشِمَالِهِ فَيَقُولُ يلَيْتَنِى لَمْ أُوتَ كِتَـبِيَهْ - وَلَمْ أَدْرِ مَا حِسَابِيَهْ - يلَيْتَهَا كَانَتِ الْقَاضِيَةَ]

((He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!...")

Ad-Dahhak said, "Meaning a death which is not followed by any life." Likewise said Muhammad bin Ka`b, Ar-Rabi` and As-Suddi. Qatadah said, "He will hope for death even though in the worldly life it was the most hated thing to him."[1]

[مَآ أَغْنَى عَنِّى مَالِيَهْ - هَلَكَ عَنِّى سُلْطَـنِيَهْ]

(My wealth has not availed me; my power has gone from me.)

means, `my wealth and my honor did not protect me from the punishment of Allah and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allah says,

[خُذُوهُ فَغُلُّوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ]

(Seize him and fetter him; then throw him in the blazing Fire.)

meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it. Allah said,

[1] At-Tabari 23:587.

[ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاْسْلُكُوهُ]

(Then fasten him on a chain whereof the length is seventy cubits!)

Ka`b Al-Ahbar said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-`Awfi reported that Ibn `Abbas and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel."[1] Ibn Jurayj reported that Ibn `Abbas said,

[فَاْسْلُكُوهُ]

(Then fasten him) "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted." Al-`Awfi reported from Ibn `Abbas that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet." [2] Imam Ahmad recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«لَوْ أَنَّ رَصَاصَةً مِثْلَ هذه وأشار إلى جُمْجُمَة أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةُ خَمْسمائة سَنَة، لَبَلَغَت الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ أَصْلَهَا»

(If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.)[3]

At-Tirmidhi also recorded this Hadith and he said, "This Hadith is Hasan."[4] Concerning Allah's statement,

[إِنَّهُ كَانَ لاَ يُؤْمِنُ بِاللَّهِ الْعَظِيمِ - وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ]

(Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of the poor.)

meaning, he did not establish the right of Allah upon him, of obedience to Him and performing His worship. He also did not benefit Allah's creation nor did he give them their rights. For verily, Allah has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allah also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allah commanded performance of the prayer and the payment of Zakah. When the Prophet was (in his last moments) near death he said,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُم»

(The prayer (As-Salah) and your right hand possessions (i.e., slaves).)[5]

Allah says,

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[1] At-Tabari 23:589.
[2] At-Tabari 23:589.
[3] Ahmad 2:197.
[4] Tuhfat Al-Ahwadhi 7:313.
[5] An-Nasai in Al-Kubra 4:258.

[فَلَيْسَ لَهُ الْيَوْمَ هَـهُنَا حَمِيمٌ - وَلاَ طَعَامٌ إِلاَّ مِنْ غِسْلِينٍ - لاَّ يَأْكُلُهُ إِلاَّ الْخَـطِئُونَ]

(So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khati'un.)

meaning, there is no one today who can save him from the punishment of Allah, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatadah said, "It will be the worst food of the people of the Hellfire."[1] Ar-Rabi` and Ad-Dahhak both said, "It (Ghislin) is a tree in Hell." Shabib bin Bishr reported from `Ikrimah that Ibn `Abbas said, `Ghislin will be the blood and fluid that will flow from their flesh." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, `Ghislin is the pus of the people of the Hellfire."

[فَلاَ أُقْسِمُ بِمَا تُبْصِرُونَ - وَمَا لاَ تُبْصِرُونَ - إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَّا تُؤْمِنُونَ - وَلاَ بِقَوْلِ كَاهِنٍ قَلِيلاً مَّا تَذَكَّرُونَ تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ]

(38. So, I swear by whatsoever you see,) (39. And by whatsoever you see not,) (40. That this is verily the word of an honored Messenger.) (41. It is not the word of a poet, little is that you believe!) (42. Nor is it the word of a soothsayer, little is that you remember!) (43. This is the revelation sent down from the Lord of all that exists.)

The Qur'an is the Speech of Allah

Allah swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'an is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allah says,

[فَلاَ أُقْسِمُ بِمَا تُبْصِرُونَ - وَمَا لاَ تُبْصِرُونَ - إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ]

(So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.)

meaning, Muhammad . Allah gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allah gave this description to the angelic Messenger in Surat At-Takwir, where he said,

[إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ مُّطَـعٍ ثَمَّ أَمِينٍ]

(Verily, this is the Word of (this Qur'an brought by) a most honorable messenger. Owner of power (and high rank) with Allah, the Lord of the Throne. Obeyed and trustworthy.) (81:19-21)

[1] At-Tabari 23:591.

And here, it refers to Jibril. Then Allah says,

[وَمَا صَـحِبُكُمْ بِمَجْنُونٍ]

(and your companion is not a madman.) (81:22) meaning, Muhammad .

[وَلَقَدْ رَءَاهُ بِالاٌّفُقِ الْمُبِينِ]

(And indeed he saw him in the clear horizon.) (81:23)

meaning, Muhammad saw Jibril in his true form in which Allah created him.

[وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ]

(And he is not Danin with the Unseen.) (81:24) meaning, suspicious.

[وَمَا هُوَ بِقَوْلِ شَيْطَـنٍ رَّجِيمٍ]

(And it (the Qur'an) is not he word of the outcast Shaytan.) (81:25) This is similar to what is being said here.

[وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَّا تُؤْمِنُونَ - وَلاَ بِقَوْلِ كَاهِنٍ قَلِيلاً مَّا تَذَكَّرُونَ]

(It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!)

So in one instance Allah applies the term messenger to the angelic Messenger and in another instance He applies it to the human Messenger (Muhammad). This is because both of them are conveying from Allah that which has been entrusted to them of Allah's revelation and Speech. Thus, Allah says,

[تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ]

(This is the revelation sent down from the Lord of all that exists.)

[وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الاٌّقَاوِيلِ - لأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ - وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ - وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ - وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَـفِرِينَ - وَإِنَّهُ لَحَقُّ الْيَقِينِ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ]

(44. And if he had forged a false saying concerning Us,) (45. We surely would have seized him by his right hand,) (46. And then We certainly would have cut off Al-Watin from him,) (47. And none of you could have prevented it from him.) (48. And verily, this is a Reminder for those who have Taqwa.) (49. And verily, We know that there are some among you that deny.) (50. And indeed it will be an anguish for the disbelievers. (51. And verily, it (this Qur'an) is an absolute truth with certainty.) (52. So, glorify the Name of your Lord, the Most Great.)

If the Prophet forged anything against Allah, then Allah would punish Him

Allah says,

[وَلَوْ تَقَوَّلَ عَلَيْنَا]

(And if he had forged a false saying concerning Us,)

meaning, `if Muhammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muhammad did not do any of this (as the disbelievers claimed).' Thus, Allah says,

[لأَخَذْنَا مِنْهُ بِالْيَمِينِ]

(We surely would have seized him by his right hand,)

It has been said that this means, `We would seize him by the right hand because it is more stronger in grabbing.'

[ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ]

(And then We certainly would have cut off Al-Watin from him,)

Ibn `Abbas said, "It (Al-Watin) refers to the artery of the heart, and it is the vein that is attached to the heart."[1] This has also been said by `Ikrimah, Sa`id bin Jubayr, Al-Hakim, Qatadah, Ad-Dahhak, Muslim Al-Batin and Abu Sakhr Humayd bin Ziyad.[2] Muhammad bin Ka`b said, "It (Al-Watin) is the heart, its blood, and whatever is near it."[3] Concerning Allah's statement,

[فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ]

(And none of you could have prevented it from him.)

means, `none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muhammad) is truthful, righteous and guided because Allah determined what he is to convey from Him, and Allah helps him with fantastic miracles and definite proofs. Then Allah says,

[وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ]

(And verily, this (Qur'an) is a Reminder for those who have Taqwa.)

meaning, the Qur'an. This is just as Allah says,

[قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى]

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.")

Then Allah says,

[1] At-Tabari 23:593.
[2] At-Tabari 23:593, 594, and Ad-Durr Al-Manthur 8:276.
[3] Al-Qurtubi 18:276.

[وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ]

(And verily, We know that there are some among you that deny (this Qur'an).)

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'an. Then Allah says,

[وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَـفِرِينَ]

(And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).)

Ibn Jarir said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement."[1] He (Ibn Jarir) also mentioned a similar statement from Qatadah.[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur'an, in which case the verse would mean that the Qur'an and belief in it are a cause of anguish for the disbelievers.

This is as Allah says,

[كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ لاَ يُؤْمِنُونَ بِهِ]

(Thus have We caused it (the denial of the Qur'an) to enter the hearts of the criminals. They will not believe in it.) (26:200,201)

And Allah said,

[وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ]

(And a barrier will be set between them and that which they desire) (34:54).

Therefore, Allah says here,

[وَإِنَّهُ لَحَقُّ الْيَقِينِ]

(And verily, it (this Qur'an) is an absolute truth with certainty.)

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allah says,

[فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ]

(So glorify the Name of your Lord, the Most Great.)

meaning, He Who sent down this magnificent Qur'an. This is the end of the explanation (Tafsir) of Surat Al-Haqqah. And to Allah belong all praise and blessings.

[1] At-Tabari 23:595.
[2] At-Tabari 23:595.

The Tafsir of Surah Sa'ala Sa'il[1]

(Chapter - 70)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَـفِرِينَ لَيْسَ لَهُ دَافِعٌ - مِّنَ اللَّهِ ذِي الْمَعَارِجِ - تَعْرُجُ الْمَلَـئِكَةُ وَالرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ - فَاصْبِرْ صَبْراً جَمِيلاً - إِنَّهُمْ يَرَوْنَهُ بَعِيداً - وَنَرَاهُ قَرِيباً]

(1. A questioner asked concerning a torment about to befall) (2. Upon the disbelievers, which none can avert,) (3. From Allah, the Lord of the ways of ascent.) (4. The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.) (5. So be patient, with a good patience.) (6. Verily, they see it (the torment) afar off.) (7. But We see it near.)

A Request to hasten the Day of Judgement

[سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ]

(A questioner asked concerning a torment about to befall)

This Ayah contains an assumed meaning that is alluded to by the letter "Ba". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allah's statement,

[وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ]

(And they ask you to hasten on the torment! And Allah fails not His promise.) (22:47)

meaning, that its torment will occur and there is no avoiding it. Al-`Awfi reported from Ibn `Abbas concerning the Ayah,

[سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ]

(A questioner asked concerning a torment about to befall)

"That is the questioning of the disbelievers about the torment of Allah and it will occur to them."[2] Ibn Abi Najih reported from Mujahid that he said concerning Allah's statement

[سَأَلَ سَآئِلٌ]

(A questioner asked), "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

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[1] This Surah is commonly referred to as Al-Ma'arij

[2] At-Tabari 23:599.

[اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ]

(O Allah! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.)"[1] (8:32) Allah's statement,

[وَاقِعٍ لِّلْكَـفِرِينَ]

(about to befall (Waqi`) upon the disbelievers,) means, it is waiting in preparation for the disbelievers. Ibn `Abbas said, "Waqi` means coming."

[لَيْسَ لَهُ دَافِعٌ]

(which non can avert)

meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allah says,

[مِّنَ اللَّهِ ذِي الْمَعَارِجِ]

(From Allah, the Lord of the ways of ascent (Al-Ma`arij).)

The Tafsir of "Lord of the ways of ascent"

`Ali bin Abi Talhah reported from Ibn `Abbas, "Lord of the ways of ascent means loftiness and abundance."[2] Mujahid said, "Lord of the ways of ascent means the ways of ascension into the heavens."[3] Concerning Allah's statement,

[تَعْرُجُ الْمَلَـئِكَةُ وَالرُّوحُ إِلَيْهِ]

(The angels and the Ruh Ta`ruju to Him)

`Abdur-Razzaq reported from Ma`mar from Qatadah that Ta`ruju means to ascend. In reference to the Ruh, Abu Salih said, "They are creatures from the creation of Allah that resemble humans but they are not humans." It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Arwah) of the Children of Adam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Hadith of Al-Bara' proves.[4]

The Meaning of "a Day the measure whereof is fifty thousand years

Concerning Allah's statement,

[فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ]

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[1] At-Tabari 23:599.
[2] At-Tabari 23:600.
[3] At-Tabari 23:600.
[4] At-Tiwal by At-Tabarani no. 238. The Hadith of Al-Bara is also recorded by Abu Dawud and others.

(in a Day the measure whereof is fifty thousand years.)

This refers to the Day of Judgement. Ibn Abi Hatim recorded from Ibn `Abbas that he said concerning the Ayah,

[فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ]

(in a Day the measure whereof is fifty thousand years.)

"It is the Day of Judgement." The chain of narration of this report (to Ibn `Abbas) is authentic. Ath-Thawri reported from Simak bin Harb from `Ikrimah that he said concerning this verse, "It is the Day of Judgement."[1] Ad-Dahhak and Ibn Zayd both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah,

[تَعْرُجُ الْمَلَـئِكَةُ وَالرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ]

(The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.)

"It is the Day of Judgement that Allah has made to be the measure of fifty thousand years for the disbelievers.[2] " Many Hadiths have been reported with this same meaning. Imam Ahmad recorded from Abu `Umar Al-Ghudani that he said, "I was with Abu Hurayrah when a man from Bani `Amir bin Sa`sa`ah passed and it was said: `This man is the wealthiest man of Bani `Amir.' So Abu Hurayrah said, `Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, `I have been informed that you are a man of great wealth.' The man from Bani `Amir replied, `Yes, by Allah. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned. So Abu Hurayrah said, `Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, `O Abu Hurayrah what is this' Abu Hurayrah replied, `I heard the Messenger of Allah say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا»

(Whoever has camels and does not give their due (Zakah) in their Najdah and their Risl...)

We interrupted saying, `O Messenger of Allah! What is their Najdah and Risl' He said,

«فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَة كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِه وَآشَرِه، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَة كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِه وَأَسْمَنِه وَآشَرِه،ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَة كَأَغَذِّ مَا كَانَتْ وَأَسْمَنِه وَآشَرِه حَتّى يُبْطَحَ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَه»

[1] At-Tabari 23:601.
[2] At-Tabari 23:603.

(It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakah in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakah in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell).)

Then, the man from Bani `Amir said, `What is the due of the camel, O Abu Hurayrah' Abu Hurayrah said, `It is that you give (in your Zakah payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'"[1] This Hadith was also recorded by Abu Dawud and An-Nasa'i.[2]

A Different Version of this Hadith

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

(There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allah judges

[1] Ahmad 2:489.
[2] Abu Dawd 2:304, and similar with An-Nasai 12:5

between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.)

Then he (Abu Hurayrah) mentions the rest of the Hadith about the sheep and camels just as mentioned before. In this narration (of Ahmad) the Prophet also added,

«الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْر»

(The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.)

And the Hadith continues.[1] Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it.[2] The intent behind mentioning this here is the Prophet's statement,

«حَتّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَة»

(Until Allah judges between His servants on a day whose measurement is fifty thousand years.)

Instructing the Prophet to have Patience Then

Allah says,

[فَاصْبِرْ صَبْراً جَمِيلاً]

(So be patient, with a good patience.)

meaning, `be patient, O Muhammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allah says in another Ayah,

[يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ]

(Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.) (42:18)

Thus, Allah says,

[إِنَّهُمْ يَرَوْنَهُ بَعِيداً]

(Verily, they see it (the torment) afar off.)

meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "Ba`id" here means that which is impossible to occur.

[وَنَرَاهُ قَرِيباً]

(But We see it (quite) near.)

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[1] Ahmad 2:262.
[2] Muslim 2:682.

meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

[يَوْمَ تَكُونُ السَّمَآءُ كَالْمُهْلِ - وَتَكُونُ الْجِبَالُ كَالْعِهْنِ - وَلاَ يَسْــَلُ حَمِيمٌ حَميماً - يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئذٍ بِبَنِيهِ - وَصَــحِبَتِهِ وَأَخِيهِ - وَفَصِيلَتِهِ الَّتِى تُــْوِيهِ - وَمَن فِى الاٌّرْضِ جَمِيعاً ثُمَّ يُنجِيهِ - كَلاَّ إِنَّهَا لَظَى - نَزَّاعَةً لِّلشَّوَى - تَدْعُواْ مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ فَأَوْعَى]

(8. The Day that the sky will be like the Al-Muhl.) (9. And the mountains will be like `Ihn.) (10. And no friend will ask a friend,) (11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.) (12. And his wife and his brother,) (13. And his Fasilah who sheltered him,) (14. And all that are in the earth, so that it might save him.) (15. By no means! Verily, it will be the fire of Hell,) (16. Nazza`ah the Shawa!) (17. Calling (all) such as turn their backs and turn away their faces.) (18. And collect (wealth) and hide it (from spending it in the cause of Allah).)

Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

[يَوْمَ تَكُونُ السَّمَآءُ كَالْمُهْلِ]

(The Day that the sky will be like the Al-Muhl.)

Ibn `Abbas, Mujahid, `Ata, Sa`id bin Jubayr, `Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

[وَتَكُونُ الْجِبَالُ كَالْعِهْنِ]

(And the mountains will be like `Ihn.)

meaning, like fluffed wool. This was said by Mujahid, Qatadah and As-Suddi.[1] This Ayah is similar to Allah's statement,

[وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ]

(And the mountains will be like carded wool.) (101:5)

Concerning Allah's statement,

[وَلاَ يَسْــَلُ حَمِيمٌ حَمِيماً يُبَصَّرُونَهُمْ]

(And no friend will ask a friend, though they shall be made to see one another.)

[1] At-Tabari 23:604.

meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others. Al-`Awfi reported from Ibn `Abbas, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allah says,

[لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ]

(Every man that Day will have enough to make him careless of others.)" (80:37)[1]

This honorable Ayah is similar to Allah's statement,

[يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ]

(O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allah is true.) (31:33)

and He also says,

[وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى]

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.) (35:18)

and He says,

[فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ]

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (23:101)

and similarly He says,

[يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ - وَصَـحِبَتِهُ وَبَنِيهِ - لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ]

(That day shall a man flee fom his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.) (80:34-37)

Then Allah's saying here

[يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ - وَصَـحِبَتِهِ وَأَخِيهِ - وَفَصِيلَتِهِ الَّتِى تُـْوِيهِ - وَمَن فِى الاٌّرْضِ جَمِيعاً ثُمَّ يُنجِيهِ كَلاَّ]

(the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasilah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!)

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for

[1] At-Tabari 23:605.

himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujahid and As-Suddi both said,

[وَفَصِيلَتِهِ]

(and his Fasilah) "This means his tribe and his kin."[1] `Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Malik that he said, "His Fasilah is his mother." Allah said,

[إِنَّهَا لَظَى]

(Verily, it will be the fire of Hell,) Here He is describing the Hell- fire and the severity of its heat.

[نَزَّاعَةً لِّلشَّوَى]

(Nazza`ah the Shawa!) Ibn `Abbas and Mujahid both said, "It is the skin of the head."[2] Al-Hasan Al-Basri and Thabit Al-Bunani both said,

[نَزَّاعَةً لِّلشَّوَى]

(Nazza`ah the Shawa!) "This means respectable parts of the face." Qatadah said,

[نَزَّاعَةً لِّلشَّوَى]

(Nazza`ah the Shawa!) "This means removing his important organs, and the respectable parts of his face, his creation and his limbs."[3]

Ad-Dahhak said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining."[4]

Ibn Zayd said, "The Shawa is the marrow of the bones."[5] As for,

[نَزَّاعَةً]

(Nazza`ah)

Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form." Concerning Allah's statement,

[تَدْعُواْ مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ فَأَوْعَى]

(Calling (all) such as turn their backs and turn away their faces. And collect and hide it.)

meaning, the Fire will call out to its children whom Allah created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allah

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[1] At-Tabari 23:606.
[2] At-Tabari 23:608.
[3] At-Tabari 23:609.
[4] At-Tabari 23:609.
[5] At-Tabari 23:609.

said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

[وَجَمَعَ فَأَوْعَى]

(And collect and hide it.)

meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the Zakah. It has been recorded in a Hadith that the Prophet said,

«لَا تُوعِي فَيُوعِيَ اللهُ عَلَيْك»

(Do not hold back (your wealth) or else Allah will hold back from you.)[1]

[إِنَّ الإِنسَـنَ خُلِقَ هَلُوعاً - إِذَا مَسَّهُ الشَّرُّ جَزُوعاً - وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً - إِلاَّ الْمُصَلِّينَ - الَّذِينَ هُمْ عَلَى صَلاَتِهِمْ دَآئِمُونَ - وَالَّذِينَ فِى أَمْوَلِهِمْ حَقٌّ مَّعْلُومٌ - لِّلسَّآئِلِ وَالْمَحْرُومِ - وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ - وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ - إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَى وَرَآءَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لاًّمَـنَـتِهِمْ وَعَهْدِهِمْ رَعُونَ وَالَّذِينَ هُمْ بِشَهَـدَتِهِم قَائِمُونَ وَالَّذِينَ هُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ أُوْلَـئِكَ فِى جَنَّـتٍ مُّكْرَمُونَ]

(19. Verily, man was created very impatient;) (20. Apprehensive when evil touches him;) (21. And suppressive when good touches him.) (22. Except those who are devoted to Salah.) (23. Those who with their Salah are Da'imun;) (24. And those in whose wealth there is a recognized right.) (25. For the one who asks, and for the deprived.) (26. And those who believe in the Day of Recompense.) (27. And those who fear the torment of their Lord.) (28. Verily, the torment of their Lord is that before which none can feel secure.) (29. And those who guard their private part (chastity).) (30. Except from their wives or their right hand possessions -- for (then) they are not blameworthy.) (31. But whosoever seeks beyond that, then it is those who are trespassers.) (32. And those who keep their trusts and covenants.) (33. And those who stand firm in their testimonies.) (34. And those who are with their Salah, Yuhafizun.) (35. Such shall dwell in the Gardens, honored)

Man is Impatient

Allah informs about man and his inclination to corrupt his behavior. Allah says,

[إِنَّ الإِنسَـنَ خُلِقَ هَلُوعاً]

(Verily, man was created very impatient;) Then, Allah explains this statement by saying,

[إِذَا مَسَّهُ الشَّرُّ جَزُوعاً]

[1] Muslim 2:713.

(Apprehensive when evil touches him;)

meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he will receive any good after it.

[وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً]

(And suppressive when good touches him.)

meaning, if he attains any blessing from Allah, he is stingy with it, not sharing it with others. He will withhold the right of Allah with that blessing. Imam Ahmad said that Abu `Abdur-Rahman informed them that Musa bin `Ali bin Rabah told them that he heard his father narrating from `Abdul-`Aziz bin Marwan bin Al-Hakim that he heard Abu Hurayrah saying, "The Messenger of Allah said,

«شَرُّ مَا فِي رَجُلٍ: شُحٌّ هَالِعٌ وَجُبْنٌ خَالِع»

(The worst thing that can be in a man is greedy impatience and unrestrained cowardice.)[1]

Abu Dawud recorded this Hadith from `Abdullah bin Al-Jarrah on the authority of Abu `Abdur-Rahman Al-Muqri', and this is the only Hadith through `Abdul-`Aziz with him.[2]

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allah says,

[إِلاَّ الْمُصَلِّينَ]

(Except those who are devoted to Salah.)

meaning, man is described with blameworthy characteristics except for He whom Allah protects, helps and guides to good, making its means easy for him -- and these are those people who perform Salah.

[الَّذِينَ هُمْ عَلَى صَلاَتِهِمْ دَآئِمُونَ]

(Those who with their Salah are Da'imun;)

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn Mas`ud, Masruq and Ibrahim An-Nakha`i.[3] It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allah's statement,

[قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِى صَلاَتِهِمْ خَـشِعُونَ]

(Successful indeed are the believers. Those who with their Salah are Khashi`un.) (23:1-2)

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[1] Ahmad 2:302.
[2] Abu Dawud 3:26.
[3] At-Tabari 23:612.

This was said by `Uqbah bin `Amir. From its meanings is the same terminology used to describe standing (still) water (Al-Ma' Ad-Da'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Da'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Hadith that has been recorded in the Sahih on the authority of `A'ishah that the Messenger of Allah said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ»

(The most beloved deeds to Allah are those that are most consistent, even if they are few.)[1]

Then Allah says,

[وَالَّذِينَ فِى أَمْوَلِهِمْ حَقٌّ مَّعْلُومٌ - لِّلسَّآئِلِ وَالْمَحْرُومِ]

(And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.)

meaning, in their wealth is a determined portion for those who are in need. Concerning Allah's statement,

[وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ]

(And those who believe in the Day of Recompense.)

meaning, they are sure of the Final Return (to Allah), the Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allah says,

[وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ]

(And those who fear the torment of their Lord.)

meaning, they are fearful and dreadful.

[إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ]

(Verily, the torment of their Lord is that before which none can feel secure.)

meaning, no one is safe from it (Allah's torment) of those who understand the command from Allah, except by the security of Allah Himself. Then Allah says,

[وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ]

(And those who guard their private part (chastity).)

[1] Muslim 1:541.

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allah has allowed them to be in. This is why Allah says,

[إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ]

(Except from their wives or their right hand possessions)

meaning, from their female slaves.

[إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنِ ابْتَغَى وَرَآءَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْعَادُونَ]

(for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.)

The explanation of this has already preceded at the beginning of Surat Al-Mu'minun, and therefore does not need to be repeated here.[1]

Allah said,

[وَالَّذِينَ هُمْ لأَمَـنَـتِهِمْ وَعَهْدِهِمْ رَعُونَ]

(And those who keep their trusts and covenants.)

meaning, if they are given a trust they do not deceit and when they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Hadith,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

(The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).)[2]

In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.)[3]

Concerning Allah's statement,

[وَالَّذِينَ هُمْ بِشَهَـدَتِهِم قَائِمُونَ]

(And those who stand firm in their testimonies.) This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allah says in another Ayah,

[وَمَن يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ]

(Who hides it, surely, his heart is sinful.) (2:283)

Then Allah says,

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[1] See the volume six, the Tafsir of Surat Al-Mu'minun (23:6-7)
[2] Fath Al-Bari 1:111.
[3] Fath Al-Bari 1:111.

[وَالَّذِينَ هُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ]

(And those who are with their Salah, Yuhafizun.)

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allah begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Surat Al-Mu'minun.

It is exactly the same discussion. This is why Allah says there (in Al-Mu'minun),

[أُوْلَـئِكَ هُمُ الْوَرِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَـلِدُونَ]

(These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.) (23:10-11)

And He says here,

[أُوْلَـئِكَ فِى جَنَّـتٍ مُّكْرَمُونَ]

(Such shall dwell in the Gardens, honored.)

meaning, they will be honored with various types of pleasures and delights.

[فَمَالِ الَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ - عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ - أَيَطْمَعُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ - كَلاَّ إِنَّا خَلَقْنَـهُم مِّمَّا يَعْلَمُونَ - فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ إِنَّا لَقَـدِرُونَ - عَلَى أَن نُّبَدِّلَ خَيْراً مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّى يُلَـقُواْ يَوْمَهُمُ الَّذِى يُوعَدُونَ يَوْمَ يَخْرُجُونَ مِنَ الاٌّجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ خَـشِعَةً أَبْصَـرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِى كَانُواْ يُوعَدُونَ]

(36. So, what is the matter with those disbelievers, before you Muhti`in) (37. On the right and on the left, `Izin.) (38. Does every man of them hope to enter the Paradise of Delight) (39. But no! Verily, We have created them out of that which they know!) (40. But no! I swear by the Lord of the easts and the wests that surely We are Able) (41. To replace them by (others) better than them; and We are not to be outrun.) (42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.) (43. The Day when they will come out of the graves quickly as racing to a Nusub,) (44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!)

The Rebuke of the Disbelievers and the Threat against Them

Allah rebukes the disbelievers who, in the time of the Prophet , saw him and the guidance Allah sent him with. They witnessed the magnificent miracles Allah aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allah says,

[فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ - فَرَّتْ مِن قَسْوَرَةٍ]

(Then what is wrong with them that they run away from admonition As if they were (frightened) wild donkeys. Fleeing from a beast of prey.) (74:49-51)

This is the example of disbeliever. And this Ayah is similar. As Allah says,

[فَمَالِ الَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ]

(So what is the matter with those disbelievers, before you Muhti`in)

meaning, `what is wrong with these disbelievers who are with you, O Muhammad Why are they Muhti`in, meaning hastily running away from you' This is as Al-Hasan Al-Basri said, "Muhti`in means departing."

[عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ]

(On the right and on the left, `Izin.)

The singular of `Izin is `Izah, which means separating.[1] meaning in their separating and their differing. Al-`Awfi reported from Ibn `Abbas about the Ayah;

[فَمَالِ الَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ]

(So what is the matter with those disbelievers, before you Muhti`in.)

"They are looking in your direction." Then the Ayah;

[عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ]

(On the right and on the left, `Izin.)

he (Ibn `Abbas) said, "Al-`Izin is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet) and mocking him." Jabir bin Samurah narrated that the Messenger of Allah came out to them while they were sitting in circles. So the Messenger of Allah said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

(Why do I see you all `Izin (in groups).)[2]

Ahmad, Muslim, Abu Dawud, An-Nasa'i and Ibn Jarir all recorded this Hadith.[3]

Then, concerning Allah's statement,

[أَيَطْمَعُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ كَلاَّ]

(Does every man of them hope to enter the Paradise of Delight But no!)

meaning, is this their wish, yet they flee from the Messenger in aversion to the truth Are they hoping that they will be admitted into the Gardens of Delight Nay, rather their abode is Hell. Then Allah affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched.

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[1] At-Tabari 23:620.
[2] At-Tabari 23:620.
[3] Ahmad 5:93, Muslim 1:322, Abu Dawud 1:561, An-Nasai 3:4, and At-Tabari 23:620.

As a proof against them, Allah mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allah says,

[إِنَّا خَلَقْنَـهُم مِّمَّا يَعْلَمُونَ]

(Verily, We have created them out of that which they know!)

meaning, from despised semen. This is as Allah says,

[أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ]

(Did We not create you from a despised water (semen)) (77:20)

Allah also says,

[فَلْيَنظُرِ الإِنسَـنُ مِمَّ خُلِقَ - خُلِقَ مِن مَّآءٍ دَافِقٍ - يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ - إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ - يَوْمَ تُبْلَى السَّرَآئِرُ - فَمَا لَهُ مِن قُوَّةٍ وَلاَ نَاصِرٍ]

(So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.) (86:5-10)

Then Allah says,

[فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ]

(But no! I swear by the Lord of the easts and the wests)

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

[لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ وَلَـكِنَّ أَكْـثَرَ النَّاسِ لاَ يَعْلَمُونَ]

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) (40:57)

Allah also says,

[أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ]

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.) (46:33)

Allah says in another Ayah,

[أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ - إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ]

(Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"-- and it is!) (36:81,82)

So here He says,

[فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ إِنَّا لَقَـدِرُونَ عَلَى أَن نُّبَدِّلَ خَيْراً مِّنْهُمْ]

(But no! I swear by the Lord of the easts and the wests that surely We are Able --to replace them by (others) better than them..)

meaning, `on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.' For verily, Allah's power is suitable (able) to do that.

[وَمَا نَحْنُ بِمَسْبُوقِينَ]

(and We are not to be outrun.)

meaning, `We are not unable.' This is as Allah says,

[أَيَحْسَبُ الإِنسَـنُ أَلَّن نَّجْمَعَ عِظَامَهُ - بَلَى قَـدِرِينَ عَلَى أَن نُّسَوِّىَ بَنَانَهُ]

(Does man think that We shall not assemble his bones Yes, We are able to put together in perfect order the tips of his fingers.) (75:3,4)

Allah also says,

[نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ - عَلَى أَن نُّبَدِّلَ أَمْثَـلَكُمْ وَنُنشِئَكُمْ فِى مَا لاَ تَعْلَمُونَ]

(We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.) (56:60,61)

Ibn Jarir preferred the meaning to be: `a nation who will obey Us and not disobey Us.' He (Ibn Jarir) interpreted it in the same way as Allah's statements,

[عَلَى أَن نُّبَدِّلَ خَيْراً مِّنْهُمْ]

(To replace them by (others) better than them..) and:

[الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ]

(And if you turn away, He will exchange you for some other people and they will not be like you.) (47:38)

However, the first interpretation is more obvious since the other Ayat support that, and Allah the Most High knows best. Then Allah says,

[فَذَرْهُمْ]

(So leave them) meaning, `O Muhammad!'

[يَخُوضُواْ وَيَلْعَبُواْ]

(to plunge in vain talk and play about,)

meaning, leave them in their denial, disbelief and obstinance.

[حَتَّى يُلَـقُواْ يَوْمَهُمُ الَّذِى يُوعَدُونَ]

(until they meet their Day which they are promised.)

meaning, they are going to know the outcome of that and taste its evil consequences.

[يَوْمَ يَخْرُجُونَ مِنَ الاٌّجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ]

(The Day when they will come out of the graves quickly as racing to a Nusub.)

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn `Abbas, Mujahid and Ad-Dahhak, all said, "As if they were rushing towards a flag." Abu `Aliyah and Yahya bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Nasb" (instead of Nusub) with a Fathah over the letter Nun and a Sukun over the letter Sad. This (Nasb) is a verbal noun meaning something that is erected. Al-Hasan Al-Basri recited it as "Nusub" with a Dammah over both the letter Nun and Sad. This (Nusub) means an idol. With this recitation the Ayah means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujahid, Yahya bin Abi Kathir, Muslim Al-Batin, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, Abu Salih, `Asim bin Bahdalah, Ibn Zayd and others. Concerning Allah's statement,

[خَـشِعَةً أَبْصَـرُهُمْ]

(With their eyes lowered in fear) meaning humbled.

[تَرْهَقُهُمْ ذِلَّةٌ]

(covering them with humility.)

meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allah).

[ذَلِكَ الْيَوْمُ الَّذِى كَانُواْ يُوعَدُونَ]

(That is the Day which they were promised!)

This is the end of the Tafsir of Surah Sa'ala Sa'il. And all praise and thanks are due to Allah.

The Tafsir of Surah Nuh

(Chapter - 71)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[إِنَّآ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ - أَنِ اعْبُدُواْ اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ - يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ]

(1. Verily, We sent Nuh to his people (saying): "Warn your people before there comes to them a painful torment.") (2. He said: "O my people! Verily, I am a plain warner to you,") (3. "That you should worship Allah, and have Taqwa of Him, and obey me,") (4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but know.")

Nuh's Invitation to His People

Allah says concerning Nuh that He sent him to his people commanding him to warn them of the punishment of Allah before it befell them. He was to tell them that if they would repent and turn to Allah, then the punishment would be lifted from them. Due to this Allah says,

[إِنَّآ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ]

("Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you.")

meaning, clarity of the warning, making the matter apparent and clear.

[أَنِ اعْبُدُواْ اللَّهَ وَاتَّقُوهُ]

(That you should worship Allah, and have Taqwa of Him,)

meaning, `abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

[وَأَطِيعُونِ]

(and obey me,) `In that which I command you to do and that which I forbid you from.'

[يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ]

(He will forgive you of your sins)

meaning, `if you do what I command you to do and you believe in what I have been sent with to you, then Allah will forgive you for your sins. '

[وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى]

(and respite you to an appointed term.)

meaning, `He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This Ayah is used as proof by those who say that obedience (to Allah), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Hadith,

«صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُر»

(Maintaining the family ties increases the life span.)[1]

Concerning Allah's statement,

[إِنَّ أَجَلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ]

(Verily, the term of Allah when it comes, cannot be delayed, if you but know.)

means, hasten to the obedience (of Allah) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

[قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلاً وَنَهَاراً - فَلَمْ يَزِدْهُمْ دُعَآئِى إِلاَّ فِرَاراً - وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُواْ أَصَـبِعَهُمْ فِى ءَاذَنِهِمْ وَاسْتَغْشَوْاْ ثِيَابَهُمْ وَأَصَرُّواْ وَاسْتَكْبَرُواْ اسْتِكْبَاراً - ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَـراً - ثُمَّ إِنِّى أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَاراً - فَقُلْتُ اسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً - يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مُّدْرَاراً - وَيُمْدِدْكُمْ بِأَمْوَلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـتٍ وَيَجْعَل لَّكُمْ أَنْهَاراً - مَّا لَكُمْ لاَ تَرْجُونَ لِلَّهِ وَقَاراً - وَقَدْ خَلَقَكُمْ أَطْوَاراً - أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً - وَجَعَلَ الْقَمَرَ فِيهِنَّ نُوراً وَجَعَلَ الشَّمْسَ سِرَاجاً - وَاللَّهُ أَنبَتَكُمْ مِّنَ الاٌّرْضِ نَبَاتاً - ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً - وَاللَّهُ جَعَلَ لَكُمُ الاٌّرْضَ بِسَاطاً - لِّتَسْلُكُواْ مِنْهَا سُبُلاً فِجَاجاً]

(5. He said: O my Lord! Verily, I have called to my people night and day,) (6. But all my calling added nothing but to (their) flight.) (7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride.) (8. Then verily, I called to them openly (aloud).) (9. Then verily, I proclaimed to them in public, and I have appealed to them in private.) (10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) (11. He will send rain to you Midrar,) (12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) (13. What is the matter with you, that you do not hope for any Waqar from Allah) (14. While He has created

[1] Ibn Shihab 1:93. See As-Sahihah no. 1908.

you (in) Atwar (stages).) (15. See you not how Allah has created the seven heavens in tiers) (16. And has made the moon a light therein, and made the sun a lamp) (17. And Allah has brought you forth from the (dust of) earth) (18. Afterwards He will return you into it (the earth), and bring you forth.) (19. And Allah has made for you the earth a wide expanse.) (20. That you may go about therein in broad roads.)

Nuh complains about his Encounter with His People

Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

[رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلاً وَنَهَاراً]

(O my Lord! Verily, I have called to my people night and day,)

meaning, `I did not abandon calling them night and day, carrying out Your command and in obediance to You.'

[فَلَمْ يَزِدْهُمْ دُعَآئِى إِلاَّ فِرَاراً]

(But all my calling added nothing but to (their) flight.)

meaning, `the more I called them to come to the truth, the more they fled from it and avoided it.'

[وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُواْ أَصَـبِعَهُمْ فِى ءَاذَنِهِمْ وَاسْتَغْشَوْاْ ثِيَابَهُمْ]

(And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,)

meaning, `they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh.

[وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَسْمَعُواْ لِهَـذَا الْقُرْءَانِ وَالْغَوْاْ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ]

(And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.") (41:26)

[وَاسْتَغْشَوْاْ ثِيَابَهُمْ]

(covered themselves up with their garments,)

Ibn Jarir recorded from Ibn `Abbas that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa`id bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

[وَأَصَرُّواْ]

(and persisted,)

meaning, they continued in what they were upon of associating partners with Allah and great disbelief.

[وَاسْتَكْبَرُواْ اسْتِكْبَاراً]

(and magnified themselves in pride.)

meaning, they were turned away from following the truth and submitting to it.

[ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَـاراً]

(Then verily, I called to them openly.)

meaning, openly among the people.

[ثُمَّ إِنِّى أَعْلَنْتُ لَهُمْ]

(Then verily, I proclaimed to them in public,)

meaning, with open speech and a raised voice.

[وَأَسْرَرْتُ لَهُمْ إِسْرَاراً]

(and I have appealed to them in private.)

meaning, in discussions with them. So he tried various types of propagation to be more effective with them.

What Nuh said when He called His People to Allah

[فَقُلْتُ اسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً]

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;)

meaning, `return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

[فَقُلْتُ اسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً - يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مُّدْرَاراً]

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,)

meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, `Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

[فَقُلْتُ اسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً - يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مُدْرَاراً]

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,)

Then he (`Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn `Abbas and others have said, "It (Midrar) means some of it (rain) following others."

Concerning Allah's statement,

[وَيُمْدِدْكُمْ بِأَمْوَلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـــتٍ وَيَجْعَل لَّكُمْ أَنْهَاراً]

(And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.)

meaning, `if you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

[مَّا لَكُمْ لاَ تَرْجُونَ لِلَّهِ وَقَاراً]

(What is the matter with you, that you do not hope for any Waqar from Allah)

meaning, great majesty. This has been said by Ibn `Abbas, Mujahid and Ad-Dahhak.[1] Ibn `Abbas said, "That you all do not magnify Allah in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."[2]

[وَقَدْ خَلَقَكُمْ أَطْوَاراً]

(While He has created you (in) Atwar (stages).)

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn `Abbas, `Ikrimah, Qatadah, Yahya bin Rafi`, As-Suddi and Ibn Zayd, all said this.

Concerning Allah's statement,

[أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـــوَتٍ طِبَاقاً]

(See you not how Allah has created the seven heavens in tiers)

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allah

[1] At-Tabari 23:634.
[2] At-Tabari 23:634.

[أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً - وَجَعَلَ الْقَمَرَ فِيهِنَّ نُوراً وَجَعَلَ الشَّمْسَ سِرَاجاً]

(Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp)

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allah said,

[هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلاَّ بِالْحَقِّ يُفَصِّلُ الآيَـتِ لِقَوْمٍ يَعْلَمُونَ]

(It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.) (10:5)

Concerning Allah's statement,

[وَاللَّهُ أَنبَتَكُمْ مِّنَ الاٌّرْضِ نَبَاتاً]

(And Allah has brought you forth from the (dust of) earth)

This (Nabat) is a verbal noun (for emphasis) and its usage here is most excellent.

[ثُمَّ يُعِيدُكُمْ فِيهَا]

(Afterwards He will return you into it (the earth),) (71:18)

meaning, when you die.

[وَيُخْرِجُكُمْ إِخْرَاجاً]

(And bring you forth.)

meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

[وَاللَّهُ جَعَلَ لَكُمُ الاٌّرْضَ بِسَاطاً]

(And Allah has made for you the earth a wide expanse.)

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

[لِّتَسْلُكُواْ مِنْهَا سُبُلاً فِجَاجاً]

(That you may go about therein in broad roads.)

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nuh informed them of

concerning Allah's power and His greatness in creating the heavens and the earth. It demostrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

[قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَاتَّبَعُواْ مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلاَّ خَسَاراً - وَمَكَرُواْ مَكْراً كُبَّاراً - وَقَالُواْ لاَ تَذَرُنَّ ءَالِهَتَكُمْ وَلاَ تَذَرُنَّ وَدّاً وَلاَ سُوَاعاً وَلاَ يَغُوثَ وَيَعُوقَ وَنَسْراً - وَقَدْ أَضَلُّواْ كَثِيراً وَلاَ تَزِدِ الظَّـلِمِينَ إِلاَّ ضَلَالاً]

(21. Nuh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.") (22. "And they have plotted a mighty plot.") (23. "And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.' ") (24. "And indeed they have led many astray. And (O Allah): `Grant no increase to the wrongdoers save error.'")

Nuh complains to His Lord about His People's Response

Allah says that Nuh turned to Allah to inform Allah - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allah and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allah says,

[وَاتَّبَعُواْ مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلاَّ خَسَاراً]

(and followed one whose wealth and children give him no increase but loss.)

The meaning of Allah's statement,

[وَمَكَرُواْ مَكْراً كُبَّاراً]

(And they have plotted a mighty plot.)

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

[بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً]

(Nay, but it was your plotting by night and day: when you orderd us to disbelieve in Allah and set up rivals to Him!) (34:33)

For this reason He says here,

The Idols of the People of Nuh and what happened to Him

[وَمَكَرُواْ مَكْراً كُبَّاراً - وَقَالُواْ لاَ تَذَرُنَّ ءَالِهَتَكُمْ وَلاَ تَذَرُنَّ وَدّاً وَلاَ سُوَاعاً وَلاَ يَغُوثَ وَيَعُوقَ وَنَسْراً]

(And they have plotted a mighty plot. And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.')

These are the names of their idols which they used to worship besides Allah.

Al-Bukhari recorded from Ibn `Abbas that he said, "The idols that were among the people of Nuh wound up among the Arabs afterwards. In reference to Wadd, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. Suwa` became the idol of the people of Hudhayl. Yaghuth became the idol of the people of Murad, then the people of Bani Ghutayf at Al-Juruf in the area of Saba' worshipped it after them. Ya`uq became the idol of the people of Hamdan. Nasr became the idol of the people of Himyar for the family of Dhu Kala`. These idols were all named after righteous men from the people of Nuh. Then when these men died, Shaytan inspired his (Nuh's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as Shaytan suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."[1]

This has also been similarly reported from `Ikrimah, Ad-Dahhak, Qatadah and Ibn Ishaq. `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "These are statues that were worshipped in the time of Nuh."[2] Ibn Jarir recorded from Muhammad bin Qays that he said concerning Yaghuth, Ya`uq and Nasr, "They were righteous people between the time of Adam and Nuh, and they had followers who used to adhere to their guidance. Then, when they died, their companions who used to follow them said, `If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblis approached them and said, `They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

The Supplication of Nuh against His People and for whoever believed in Him

Allah then says,

[وَقَدْ أَضَلُّواْ كَثِيراً]

(And indeed they have led many astray.)

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[1] Fath Al-Bari 8:535.
[2] At-Tabari 23:640.

meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Adam. Al-Khalil (Prophet Ibrahim) said in his supplication,

[وَاجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ الاٌّصْنَامَرَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ]

(And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind...") (14:35,36)

Allah then says,

[وَلاَ تَزِدِ الظَّـلِمِينَ إِلاَّ ضَلاَلاً]

(Grant no increase to the wrongdoers save error.)

This is a supplication from him (Nuh) against his people due to their rebellion, disbelief and obstinacy. This is just as Musa supplicated against Fir`awn and his chiefs in his statement,

[رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ]

(Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.) (10:88)

Verily, Allah responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had come with.

[مِّمَّا خَطِيئَـتِهِمْ أُغْرِقُواْ فَأُدْخِلُواْ نَاراً فَلَمْ يَجِدُواْ لَهُمْ مِّن دُونِ اللَّهِ أَنصَاراً - وَقَالَ نُوحٌ رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً - إِنَّكَ إِن تَذَرْهُمْ يُضِلُّواْ عِبَادَكَ وَلاَ يَلِدُواْ إِلاَّ فَاجِراً كَفَّاراً - رَّبِّ اغْفِرْ لِى وَلِوَلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِناً وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ وَلاَ تَزِدِ الظَّـلِمِينَ إِلاَّ تَبَاراً]

(25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah.) (26. And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") (27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.") (28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!")

Allah says,

[مِّمَّا خَطِيئَـتِهِمْ]

(Because of their sins) It also has been recited as;

خَطَايَاهُمْ

(their errors.)

[أُغْرِقُواْ]

(they were drowned,)

meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

[أُغْرِقُواْ فَأُدْخِلُواْ نَاراً]

(they were drowned, then were made to enter the Fire.)

meaning, they will be carried from the flood of the seas to the heat of the Fire.

[فَلَمْ يَجِدُواْ لَهُمْ مِّن دُونِ اللَّهِ أَنصَاراً]

(And they found none to help them instead of Allah.)

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allah. This is similar to Allah's statement,

[لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَن رَّحِمَ]

(This day there is no savior from the decree of Allah except him on whom He has mercy.) (11:43)

[وَقَالَ نُوحٌ رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً]

(And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!")

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Ad-Dahhak said, "Dayyar means one." As-Suddi said, "Dayyar is the one who stays in the home." So Allah answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allah) even destroyed Nuh's (biological) son from his own loins, who separated himself from his father (Nuh). He (Nuh's son) said,

[سَآوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ الْمَآءِ قَالَ لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَن رَّحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ]

(I will betake myself to some mountain, it will save me from the water. Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.) (11:43)

Allah saved the people of the ship who believed with Nuh, and they were those whom Allah commanded Nuh to carry with him. Allah said,

[إِنَّكَ إِن تَذَرْهُمْ يُضِلُّواْ عِبَادَكَ]

(If You leave them, they will mislead Your servants,)

meaning, `if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

[وَلاَ يَلِدُواْ إِلاَّ فَاجِراً كَفَّاراً]

(and they will beget none but wicked disbelievers.)

meaning, wicked in their deeds and disbelieving in their hearts. He (Nuh) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

[رَّبِّ اغْفِرْ لِى وَلِوَلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِناً]

(My Lord! Forgive me, and my parents, and him who enters my home as a believer,)

Ad-Dahhak said, "This means, my Masjid." However, there is no harm in understanding the Ayah according to its apparent meaning, which would be that he (Nuh) supplicated for every person who entered his house who was a believer. Then he said,

[وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ]

(and all the believing men and women.)

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nuh, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

[وَلاَ تَزِدِ الظَّـلِمِينَ إِلاَّ تَبَاراً]

(And to the wrongdoers, grant You no increase but destruction!)

As-Suddi said, "But destruction." Mujahid said, "But loss." This means in both this life and in the Hereafter.

This is the end of the Tafsir of Surat Nuh. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Jinn
(Chapter - 72)
Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[قُلْ أُوحِىَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُواْ إِنَّا سَمِعْنَا قُرْءَاناً عَجَباً - يَهْدِى إِلَى الرُّشْدِ فَـَامَنَّا بِهِ وَلَن نُّشرِكَ بِرَبِّنَآ أَحَداً - وَأَنَّهُ تَعَـلَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَـحِبَةً وَلاَ وَلَداً - وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطاً - وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ الإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِباً - وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادوهُمْ رَهَقاً - وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَداً]

(1. Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation!') (2. `It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.') (3. `And He, exalted be the Jadd of our Lord, has taken neither a wife nor a son.') (4. `And that the foolish among us used to utter against Allah that which was an enormity in falsehood.') (5. `And verily, we thought that men and Jinn would not utter a lie against Allah.') (6. `And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.') (7. `And they thought as you thought, that Allah will not send any Messenger.')

The Jinns listening to the Qur'an and Their Belief in It

Allah commands His Messenger to inform his people that the Jinns listened to the Qur'an, believed in it, affirmed its truthfulness and adhered to it. So Allah says,

[قُلْ أُوحِىَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُواْ إِنَّا سَمِعْنَا قُرْءَاناً عَجَباً يَهْدِى إِلَى الرُّشْدِ]

(Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation! It guides to the right path'")

meaning, to what is correct and success.

[فَـَامَنَّا بِهِ وَلَن نُّشرِكَ بِرَبِّنَآ أَحَداً]

(and we have believed therein, and we shall never join anything with our Lord.)

This position (that they took) is similar to what Allah said,

[وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ]

(And when We sent towards you a group of the Jinns listening to the Qur'an.) (46:29)

We have already presented the Hadiths that have been narrated concerning this, so there is no need to repeat them here.[1]

Concerning Allah's statement,

[وَأَنَّهُ تَعَـلَى جَدُّ رَبِّنَا]

(And He, exalted be the Jadd of our Lord,)

`Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

[جَدُّ رَبِّنَا]

(the Jadd of our Lord,)

"This means, His actions, His commands and His power."[2] Ad-Dahhak reported from Ibn `Abbas that he said, "Allah's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujahid and `Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatadah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Darda', Mujahid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

The Jinns Affirmation that Allah does not have a Wife and Children

Allah says,

[مَا اتَّخَذَ صَـحِبَةً وَلاَ وَلَداً]

(He has taken neither a wife nor a son.)

meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islam and believed in the Qur'an they professed Allah's magnificence above having taken a spouse and a child (or a son). Then they said,

[وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطاً]

(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.)

Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

[سَفِيهُنَا]

(the foolish among us) "They were referring to Iblis."

[شَطَطًا]

(that which was an enormity in falsehood.)

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[1] See volume nine the Tafsir of Surat Al-Ahqaf (46:29).
[2] At-Tabari 23:648.

As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

[وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا]

(And that the foolish among us used to utter)

meaning, before his acceptance of Islam.

[عَلَى اللَّهِ شَطَطاً]

(against Allah that which was an enormity in falsehood.)

meaning, falsehood and a lie. Thus, Allah says,

[وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ الإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِباً]

(And verily, we thought that men and Jinn would not utter a lie against Allah.)

meaning, `we did not think that humans and Jinns would join each other in lying about Allah by attributing a spouse and a son to Him. So when we heard this Qur'an we believed in it and we knew that they (Jinns and men) had been lying about Allah in this matter.'

Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allah says,

[وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادوهُمْ رَهَقاً]

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.)

meaning, `we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them. Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in Rahaq which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatadah said concerning this Ayah,

[فَزَادوهُمْ رَهَقاً]

(but they increased them in Rahaq.) "meaning, in sin, and that the Jinns become more bold and daring against them"[1]

At-Thawri said from Mansur, from Ibrahim, concerning the Ayah:

[فَزَادوهُمْ رَهَقاً]

(but they increased them in Rahaq.) means, "the Jinns were courageous and increased in insolence against them."

As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, `I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that."

Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, `We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, `We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

[وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادوهُمْ رَهَقاً]

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.)

meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

[رَهَقاً]

(in Rahaq)

"This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

[وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَداً]

(And they thought as you thought, that Allah will not send any Messenger.)

meaning, Allah would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarir.

[وَأَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنَـهَا مُلِئَتْ حَرَساً شَدِيداً وَشُهُباً - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَـعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الاٌّنَ يَجِدْ لَهُ شِهَاباً رَّصَداً - وَأَنَّا لاَ نَدْرِى أَشَرٌّ أُرِيدَ بِمَن فِى الاٌّرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَداً]

(8. `And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.') (9. `And verily, we used to sit there in

[1] At-Tabari 23:655.

stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.') (10. `And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.')

The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'an). This is why the Jinns said,

[وَأَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنَـهَا مُلِئَتْ حَرَساً شَدِيداً وَشُهُباً - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَـعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الاٌّنَ يَجِدْ لَهُ شِهَاباً رَّصَداً]

(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.)

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

[وَأَنَّا لاَ نَدْرِى أَشَرٌّ أُرِيدَ بِمَن فِى الاٌّرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَداً]

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.)

meaning, `we do not know if this -- the matter which has occurred in the sky -- is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allah. Verily, it has been recorded in the Sahih,

«وَالشَّرُّ لَيْسَ إِلَيْك»

(And evil is not attributed to You (Allah).)[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadith of Ibn `Abbas when he said, "While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

«مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟»

[1] Muslim 1:535.

(What did you all used to say about this)

We replied, "We used to say that a great person has been born and a great person has died." The Prophet said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاء»

(This is not so, rather whenever Allah decrees a matter in the heaven...)"

and then he went on to narrate the rest of the Hadith[1] which we have already mentioned in its entirety in Surah Saba'.[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah reciting (the Qur'an) while leading his Companions in prayer. Thus, they knew that this Qur'an was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Hadith of Ibn `Abbas concerning Allah's statement in Surat Al-Ahqaf,

[وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ]

(And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur'an.) (46:29)[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth."

So the devils before the time of Muhammad had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ta'if were frightened because of this and they began to say, `The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So `Abd Yalayl bin `Amr bin `Umayr said to them and he was referred to for judgement among them "Woe to you O people of Ta'if! Hold on to your wealth and look at these guiding stars in the sky.If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (-- meaning Muhammad). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed."

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblis and informed him of

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[1] Muslim 4:1750.

[2] See volume eight, the Tafsir of Surat Saba' (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with similar narration recorded by Al-Bukhari and others.

[3] Fath Al-Bari 8:537. See the explanation of (46:29) in volume nine.

what happened to them. So he (Iblis) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allah standing in prayer in Al-Masjid Al-Haram while reciting the Qur'an. They drew near to him eager to hear the Qur'an, until their chests almost pressed against him. Then they accepted Islam and Allah revealed their matter to His Messenger . We have mentioned this chapter in its entirety in the first section of the Kitab As-Sirah with lengthy discussion.[1] Allah knows best and unto Him is all praise and blessings.

[وَأَنَّا مِنَّا الصَّـلِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَآئِقَ قِدَداً - وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ اللَّهَ فِى الاٌّرْضِ وَلَن نُّعْجِزَهُ هَرَباً - وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ فَمَن يُؤْمِن بِرَبِّهِ فَلاَ يَخَافُ بَخْساً وَلاَ رَهَقاً - وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَـسِطُونَ فَمَنْ أَسْلَمَ فَأُوْلَـئِكَ تَحَرَّوْاْ رَشَداً - وَأَمَّا الْقَـسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَباً - وَأَلَّوِ اسْتَقَـمُواْ عَلَى الطَّرِيقَةِ لاّسْقَيْنَـهُم مَّآءً غَدَقاً - لِّنَفْتِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَداً]

(11. `There are among us some that are righteous, and some the contrary; we are groups having different ways.') (12.`And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.') (13. `And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.') (14. `And of us some are Muslims, and of us some are Al-Qasitun. And whosoever has embraced Islam, then such have sought the right path.' ") (15. And as for the Qasitun, they shall be firewood for Hell.) (16. If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance.) (17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.)

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allah says that the Jinns said about themselves,

[وَأَنَّا مِنَّا الصَّـلِحُونَ وَمِنَّا دُونَ ذَلِكَ]

(There are among us some that are righteous, and some the contrary;)

meaning, other than that.

[كُنَّا طَرَآئِقَ قِدَداً]

(We are groups having different ways.)

[1] There is a similar narration from Ibn ‘Abbas recorded by Al-Tabari.
See volume eight, the Tafsir of Surat As-Saffat (37:6-10)

meaning, on numerous differing paths and having different thoughts and opinions. Ibn `Abbas, Mujahid and others have said,

[كُنَّا طَرَآئِقَ قِدَداً]

(We are groups having different ways.)

"This means among us are believers and among us are disbelievers."[1]

Ahmad bin Sulayman An-Najjad reported in his (book of) Amali that he heard Al-A`mash saying, "A Jinn came to us, so I said to him, `What is the most beloved food to your kind' He replied, `Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, `Do you have these desires (religious innovations) among your kind as we have among ours' He replied, `Yes.' Then I said, `Who are the Rafidah[2] among you' He said, `They are the worst of us.'" I presented this chain of narration to our Shaykh, Al-Hafiz Abi Al-Hajjaj Al-Mizzi and he said its chain is authentic to Al-A`mash.

The Jinns confess to Allah's Perfect Power

Concerning Allah's statement,

[وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ اللَّهَ فِى الاٌّرْضِ وَلَن نُّعْجِزَهُ هَرَباً]

(And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.)

meaning, `we know that the power of Allah is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

[وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ]

(And indeed when we heard the Guidance, we believed therein,)

They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

[فَمَن يُؤْمِن بِرَبِّهِ فَلاَ يَخَافُ بَخْساً وَلاَ رَهَقاً]

(and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.)

Ibn `Abbas, Qatadah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his sins."[3] This is as Allah says,

[فَلاَ يَخَافُ ظُلْماً وَلاَ هَضْماً]

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[1] At-Tabari 23:659.
[2] A group of Shiites
[3] At-Tabari 23:660.

(Then he will have no fear of injustice, nor of any curtailment.) (20:112)

[وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَـسِطُونَ]

(And of us some are Muslims, and of us some are Al-Qasitun.)

meaning, `among us there is the Muslim and the Qasit.' The Qasit is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsit, the one who is just.

[فَمَنْ أَسْلَمَ فَأُوْلَـئِكَ تَحَرَّوْاْ رَشَداً]

(And whosoever has embraced Islam, then such have sought the right path.)

meaning, they sought salvation for themselves.

[وَأَمَّا الْقَـسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَباً]

(And as for the Qasitun, they shall be firewood for Hell.)

meaning, fuel, for they will be used to kindle it (the Fire). Concerning Allah's statement,

[وَأَلَّوِ اسْتَقَـمُواْ عَلَى الطَّرِيقَةِ لأَسْقَيْنَـهُم مَّآءً غَدَقاً لِنَفْتِنَهُمْ فِيهِ]

(If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.)

The commentators have differed over the explanation of this. There are two views concerning it.

The First View

That if the deviant ones would stand firmly upon the path of Islam, being just upon it and remaining upon it,

[لأَسْقَيْنَـهُم مَّآءً غَدَقاً]

(We would surely have bestowed on them water in abundance.)

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allah's statement,

[لِنَفْتِنَهُمْ فِيهِ]

(That We might try them thereby.)

is that, `We will test them.' As Malik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

Mentioning Those Who held this View

Al-`Awfi reported similar to this from Ibn `Abbas, and likewise said Mujahid, Sa`id bin Jubayr, Sa`id bin Al-Musayyib, `Ata, As-Suddi, Muhammad bin Ka`b Al-Qurazi, Qatadah and Ad-Dahhak. Muqatil said, "This Ayah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years."[1]

The Second View

[وَأَلَّوِ اسْتَقَـمُواْ عَلَى الطَّرِيقَةِ]

(If they had believed in Allah, and went on the way,)

meaning, of misguidance.

[لأَسْقَيْنَـهُم مَّآءً غَدَقاً]

(We would surely have bestowed on them water in abundance.)

meaning, `then We would have increased their sustenance to allow a gradual respite.' As Allah says,

[فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ]

(So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.) (6:44)

Allah also says,

[أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ]

(Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they percieve not.) (23:55,56)

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Humayd. For verily, he (Ibn Humayd) said concerning Allah's statement,

[وَأَلَّوِ اسْتَقَـمُواْ عَلَى الطَّرِيقَةِ]

(If they had believed in Allah, and went on the way,)

"This means the path of misguidance." Ibn Jarir and Ibn Abi Hatim both recorded this.[2] Al-Baghawi also mentioned it from Ar-Rabi` bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysan.[3] It seems that he (Al-Baghawi) took this position. And it is supported by Allah's saying, "That We might try them thereby." Concerning Allah's statement,

[وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَداً]

(And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.)

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[1] This is Mursal narration.
[2] At-Tabari 23:663.
[3] Al-Baghawi 4:404.

meaning, a harsh, severe, agonizing and painful punishment. Ibn `Abbas, Mujahid, `Ikrimah, Qatadah and Ibn Zayd, all said,

[عَذَاباً صَعَداً]

(in a Sa`ad torment.) "This means harsh having no relaxation in it."[1] It has also been reported from Ibn `Abbas that he said, "It is a mountain in Hell."[2] It has been related from Sa`id bin Jubayr that he said, "It is a well in Hell."

[وَأَنَّ الْمَسَـجِدَ لِلَّهِ فَلاَ تَدْعُواْ مَعَ اللَّهِ أَحَداً - وَأَنَّهُ لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَداً - قُلْ إِنَّمَآ أَدْعُو رَبِّى وَلاَ أُشْرِكُ بِهِ أَحَداً - قُلْ إِنِّى لاَ أَمْلِكُ لَكُمْ ضَرّاً وَلاَ رَشَداً - قُلْ إِنِّى لَن يُجِيرَنِى مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَداً - إِلاَّ بَلاَغاً مِّنَ اللَّهِ وَرِسَـلَـتِهِ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَـلِدِينَ فِيهَآ أَبَداً - حَتَّى إِذَا رَأَوْاْ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِراً وَأَقَلُّ عَدَداً]

(18. And the Masjids are for Allah, so invoke not anyone along with Allah.) (19. And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) (20. Say: "I invoke only my Lord, and I associate none as partners along with Him.") (21. Say: "It is not in my power to cause you harm, or to bring you to the right path.") (22. Say: "None can protect me from Allah's punishment, nor can I find refuge except in Him.") (23. "(Mine is) but conveyance from Allah and His Messages, and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.") (24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.)

The Command to worship Allah Alone and shun Shirk

Allah commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatadah said concerning Allah's statement,

[وَأَنَّ الْمَسَـجِدَ لِلَّهِ فَلاَ تَدْعُواْ مَعَ اللَّهِ أَحَداً]

(And the Masjids are for Allah, so invoke not anyone along with Allah.)

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship."[3] Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning this verse,

[وَأَنَّ الْمَسَـجِدَ لِلَّهِ فَلاَ تَدْعُواْ مَعَ اللَّهِ أَحَداً]

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[1] At-Tabari 23:664.
[2] At-Tabari 23:664.
[3] At-Tabari 23:665.

(And the Masjids are for Allah, so invoke not anyone along with Allah.)

"The Jinns said to the Prophet of Allah , `How can we come to the Masjid while we are distant - meaning very far away - from you And how can we be present for the prayer while we are far away from you' So Allah revealed this Ayah,

[وَأَنَّ الْمَسَـجِدَ لِلَّهِ فَلاَ تَدْعُواْ مَعَ اللَّهِ أَحَداً]

(And the Masjids are for Allah, so invoke not anyone along with Allah.)"[1]

The Jinns crowding together to hear the Qur'an

Allah said,

[وَأَنَّهُ لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَداً]

(And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)

Al-`Awfi reported from Ibn `Abbas, "When they heard the Prophet reciting the Qur'an they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'an they drew very near to him. He was unaware of them until the messenger (i.e., Jibril) came to him and made him recite,

[قُلْ أُوحِىَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ]

(Say: "It has been revealed to me that a group of Jinn listened.") (72:1)

They were listening to the Qur'an." This is one opinion and it has been reported from Az-Zubayr bin Al-`Awwam. Ibn Jarir recorded from Ibn `Abbas that he said, "The Jinns said to their people,

[لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَداً]

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.))"[2]

This is the second view and it has also been reported from Sa`id bin Jubayr.[3] Al-Hasan said, "When the Messenger of Allah stood up and said none has the right to be worshipped except Allah, and he called the people to their Lord, the Arabs almost crowded over him together (against him)."[4] Qatadah said concerning Allah's statement,

[وَأَنَّهُ لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَداً]

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)

"Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allah insisted upon helping it, supporting it and making it victorious over those

[1] At-Tabari 23:665. This is a Mursal narration.
[2] At-Tabari 23:667.
[3] At-Tabari 23:667.
[4] At-Tabari 23:668. This is also a Mursal narration.

who opposed it."[1] This is the third view and it has also been reported from Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarir.[2] This view seems to be the most apparent meaning of the Ayah due to Allah's statement which follows it,

[قُلْ إِنَّمَآ أَدْعُو رَبِّى وَلاَ أُشْرِكُ بِهِ أَحَداً]

(Say: "I invoke only my Lord, and I associate none as partners along with Him.")

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger said to them

[إِنَّمَآ أَدْعُو رَبِّى]

(I invoke only my Lord,)

meaning, `I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.'

[وَلاَ أُشْرِكُ بِهِ أَحَداً]

(and I associate none as partners along with Him.)

The Messenger does not have Power to harm or give Guidance

Concerning Allah's statement,

[قُلْ إِنِّى لاَ أَمْلِكُ لَكُمْ ضَرّاً وَلاَ رَشَداً]

(Say: "It is not in my power to cause you harm, or to bring you to the right path.")

meaning, `say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allah.' Then he (the Prophet) says about himself that no one can save him from Allah either. This means, `if I disobey Allah, then no one would be able to rescue me from His punishment.'

[وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَداً]

(and nor can I find refuge except in Him.) Mujahid, Qatadah and As-Suddi all said, "No place to escape to."[3]

[1] At-Tabari 23:668.
[2] At-Tabari 23:668.
[3] At-Tabari 23:669.

It is only obligatory upon the Messenger to convey the Message

Concerning Allah's statement,

[إِلاَّ بَلاَغاً مِّنَ اللَّهِ وَرِسَـلَـتِهِ]

((Mine is) but conveyance from Allah and His Messages,) This is an exception related to the previous statement,

[لَن يُجِيرَنِى مِنَ اللَّهِ أَحَدٌ]

(None can protect me from Allah's punishment,)

meaning, `nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allah says,

[يـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ]

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.) (5:67)

Then Allah says,

[وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَـلِدِينَ فِيهَآ أَبَداً]

(and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.)

meaning, `I will convey unto you all the Messages of Allah, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allah says,

[حَتَّى إِذَا رَأَوْاْ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِراً وَأَقَلُّ عَدَداً]

(Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.)

meaning, until these idolators from the Jinns and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number -- them or the believers who worship Allah alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allah.

[قُلْ إِنْ أَدْرِى أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّى أَمَداً - عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً - إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً - لِّيَعْلَمَ أَن قَدْ أَبْلَغُواْ رِسَـلَـتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَىْءٍ عَدَداً]

(25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term.") (26. "The All-Knower of the Unseen, and He reveals to none His Unseen.") (27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) (28. Till he knows that they

have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)

The Messenger of Allah does not know when the Hour will be

Allah commands His Messenger to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

[قُلْ إِنْ أَدْرِى أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّى أَمَداً]

(Say: "I know not whether which you are promised is near or whether my Lord will appoint for it a distant term.")

meaning, a long period of time. In this noble Ayah is an evidence that the Hadith that many of the ignorant people often circulate, which says that the Prophet will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of Hadith). Verily, the Messenger of Allah was asked about the time of the Hour and he would not respond. When Jibril appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muhammad! Tell me about the Hour" So the Prophet replied,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.)

On another occasion when a bedouin Arab called out to the Prophet in a loud voice saying, "O Muhammad! When will be the Hour" The Prophet said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ، فَمَا أَعْدَدْتَ لَهَا؟»

(Woe unto you. Verily, it will occur so what have you prepared for it)

The man replied, "I have not prepared much for it of prayers and fasting, but I love Allah and His Messenger." The Prophet then replied,

«فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»

(Then you will be with whomever you love.)

Anas said, "The Muslims were not happier with anything like they were upon (hearing) this Hadith."[1]

Concerning Allah's statement,

[عَـــلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ]

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger)

This is similar to Allah's statement,

[1] Fath Al-Bari 1:140. See Al-Bukhari no. 6167.

[وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ]

(And they will never compass any thing of His knowledge except that which He wills.) (2:255)

Similarly, Allah says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allah allows him to have. Thus, Allah says,

[عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ]

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,)

This includes the angelic Messenger and the human Messenger. Then Allah says,

[فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً]

(and then He makes a band of watching guards to march before him and behind him.)

meaning, He particularly gives him additional guardian angels who protect him by the command of Allah and they accompany him with that which is with him of Allah's revelation. Thus, Allah says,

[لِّيَعْلَمَ أَن قَدْ أَبْلَغُواْ رِسَـلَـتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَىْءٍ عَدَداً]

(Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)

The pronoun `he' which is in His statement,

[لِيَعْلَمَ]

(Till he knows) refers to the Prophet . Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning the Ayah,

[عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً - إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً]

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.)

"These are four guardians among the angels along with Jibril,

[لِيَعْلَمَ]

(Till he knows) This means Muhammad ,

[أَن قَدْ أَبْلَغُواْ رِسَـلَـتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَىْءٍ عَدَداً]

(that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)"[1]

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[1] At-Tabari 23:673.

This was recorded by Ibn Abi Hatim. It has also been reported by Ad-Dahhak, As-Suddi and Yazid bin Abi Habib. `Abdur-Razzaq reported from Ma`mar, from Qatadah,

[لِّيَعْلَمَ أَن قَدْ أَبْلَغُواْ رِسَـلَـتِ رَبِّهِمْ]

(Till he knows that they have conveyed the Messages of their Lord.)

"So that the Prophet of Allah would know that the Messengers had conveyed their Messages from Allah and that the angels have protected them and defended them."[1]

This has also been reported by Sa`id bin Abi `Arubah from Qatadah, and Ibn Jarir preferred this interpretation.[2] Al-Baghawi said, "Ya`qub recited it as,

(لِيُعْلَمَ)

(in order to be known)

this means, so that the people may know that the Messengers had conveyed the Message."[3]

It also could carry the meaning that the pronoun refers to Allah (i.e., So that He (Allah) may know). This opinion has been mentioned by Ibn Al-Jawzi in Zad Al-Masir. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

This is like His statement,

[وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِى كُنتَ عَلَيْهَآ إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ]

(And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.) (2:143)

Allah also said,

[وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُواْ وَلَيَعْلَمَنَّ الْمُنَـفِقِينَ]

(Verily, Allah knows those who believe, and that He knows the hypocrites.) (29:11)

It should be added to these examples that from Allah's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

[وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَىْءٍ عَدَداً]

(And He surrounds all that which is with them, and He keeps count of all things.)

This is the end of the Tafsir of Surat Al-Jinn, and all praises and thanks are due to Allah.

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[1] 'Abdur-Razzaq 3:323.
[2] At-Tabari 23:673.
[3] Al-Baghawi 4:406.

The Tafsir of Surat Al-Muzzammil

(Chapter - 73)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[يأَيُّهَا الْمُزَّمِّلُ - قُمِ الَّيْلَ إِلاَّ قَلِيلاً - نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلاً - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْءَانَ تَرْتِيلاً - إِنَّا سَنُلْقِى عَلَيْكَ قَوْلاً ثَقِيلاً - إِنَّ نَاشِئَةَ الَّيْلِ هِىَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً - إِنَّ لَكَ فِى النَّهَارِ سَبْحَاً طَوِيلاً - وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً]

[رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً]

(1. O you wrapped up!) (2. Stand (to pray) all night, except a little.) (3. Half of it or less than that, a little.) (4. Or a little more. And Rattil the Qur'an Tartil.) (5. Verily, We shall send down to you a Word Thaqil.) (6. Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) (7. Verily, for you in the day is lengthy Sabh.) (8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.) (9. Lord of the east and the west; La ilaha illa Huwa, so take Him as a trustee.)

The Command to stand at Night (in Prayer)

Allah commands His Messenger to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allah says,

[تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ]

(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (32:16)

Thus, the Prophet did as Allah ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allah said,

[وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا]

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79)

Here Allah explains how much prayer he should perform. Allah says,

[يأَيُّهَا الْمُزَّمِّلُ - قُمِ الَّيْلَ إِلاَّ قَلِيلاً]

(O you wrapped up! Stand all night, except a little.)

Ibn `Abbas, Ad-Dahhak and As-Suddi all said,

[يأَيُّهَا الْمُزَّمِّلُ]

(O you wrapped up!)

"This means, O you who are asleep." Qatadah said, "The one who is wrapped up in his garments."[1] Concerning Allah's statement,

[نِّصْفَهُ]

(Half of it) means, instead of the whole night.

[أَوِ انقُصْ مِنْهُ قَلِيلاًأَوْ زِدْ عَلَيْهِ]

(A little less than that, or a little more.)

meaning, `We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur'an

Concerning Allah's statement,

[وَرَتِّلِ الْقُرْءَانَ تَرْتِيلاً]

(And Rattil the Qur'an Tartil.)

meaning, recite it slowly, for that will help in understanding the Qur'an and contemplating it. This is how the Prophet used to recite. `A'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it."[2]

In Sahih Al-Bukhari, it is recorded from Anas that he was asked about the recitation of the Messenger of Allah , so he replied, "He used to elongate the letters." Then he (Anas) recited,

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.) (1:1)

and he elongated "In the Name of Allah," and he elongated "The Most Gracious," and he elongated "The Most Merciful."[3]

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[1] At-Tabari 23:677.
[2] Muslim 1:507.
[3] Fath Al-Bari 8:709.

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allah , so she said, "He used to pause in his recitation, verse by verse.

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ - الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ - الرَّحْمَـنِ الرَّحِيمِ - مَـلِكِ يَوْمِ الدِّينِ]

(In the Name of Allah, the Most Gracious, the Most Merciful. All praise is Allah's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4)

This was recorded by Ahmad, Abu Dawud and At-Tirmidhi.[1] We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُم»

(Beautify the Qur'an with your voices.)[2] and the Hadith,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآن»

(He is not of us who does not chant nicely with the recitation of the Qur'an.)[3]

and the Hadith,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُد»

(Verily, he has been given this windpipe from the windpipes of the family of Dawud.)[4]

Referring to Abu Musa. Abu Musa replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas`ud that he said, "Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi.[5] Al-Bukhari recorded from Abi Wa'il that he said, "A man came to Ibn Mas`ud and said, `I read the Mufassal chapters (from Qaf to An-Nas) last night in one unit of prayer.' Ibn Mas`ud said, `This is rushing like the haste of reciting poetry. Verily, I know the pairs (of chapters) that the messenger of Allah used to combine between them (in prayers).’ Then he mentioned twenty chapters from the Mufassal chapters, and said that the Prophet used to recite two in each prayer unit.”[6]

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[1] Ahmad 6:302, Abu Dawud 4:294, and Tuhfat Al-Ahwadhi 8:241.
[2] Fath Al-Bari 13:527.
[3] Fath Al-Bari 13:510.
[4] Fath Al-Bari 8:710.
[5] Ma’alim At-Tanzil 8:215.
[6] Fath Al-Bari 2:298.

The Magnificence of the Qur'an

Allah then said,

[إِنَّا سَنُلْقِى عَلَيْكَ قَوْلاً ثَقِيلاً]

(Verily, We shall send down to you a Word Thaqil.)

Al-Hasan and Qatadah both said, "The actions with it." It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thabit said. He said, "The Messenger of Allah received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it."[1]

Imam Ahmad recorded from `Abdullah bin `Amr that he said, "I asked the Prophet , `O Messenger of Allah! Do you feel anything when revelation comes (to you)' The Messenger of Allah replied,

«أَسْمَعُ صَلَاصِلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ مَرَّةٍ يُوحَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تُقْبَضُ»

(I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).)"[2]

Ahmad was alone in narrating this. In the beginning of Sahih Al-Bukhari, it is recorded from `A'ishah that Al-Harith bin Hisham asked the Messenger of Allah , "How does the revelation come to you" The Prophet replied,

«أَحْيَانًا يَأْتِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُول»

(Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.)

`A'ishah added, "Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended." This is the wording recorded by Al-Bukhari.[3] Imam Ahmad recorded from `A'ishah that she said, "If the Messenger of Allah received any revelation while he was on his riding animal, it would begin moving its Jiran intensely."[4] The Jiran is the bottom of the neck. Ibn Jarir chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as `Abdur-Rahman bin Zayd bin Aslam said, "Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales."

[1] Fath Al-Bari 8:108. Zayed was sitting with the Prophet writing down the revelation as the Prophet was dictating it to him, See Al-Bukhari no.4592.

[2] Ahmad 2:222. There are some deficiencies in its chain if narration. Some scholars consider it authentic.

[3] Fath Al-Bari 1:25.

[4] Ahmad 6:118.

The Virtue of standing at Night for Prayer

Allah says,

[إِنَّ نَاشِئَةَ الَّيْلِ هِىَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً]

(Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).)

`Umar, Ibn `Abbas and Ibn Zubayr, all said, "The entire night is Nashi'ah."[1] Mujahid and others said the same.[2] It is said "Nasha'a" when a person stands at night to pray. In one narration from Mujahid he said, "(It is) after `Isha' (prayer)."[3] This was also said by Abu Mijlaz, Qatadah, Salim, Abu Hazim and Muhammad bin Al-Munkadir.[4] The point is that Nashi'ah of the night refers to its hours and its times, every hour of it is called Nashi'ah, so it refers to the periods of time. The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allah says,

[هِىَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً]

(is better for understanding and more suitable for speech (recitation).)

meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively. Al-Hafiz Abu Ya`la Al-Mawsili said, "Ibrahim bin Sa`id Al-Jawhari told us that Abu Usamah told us that Al-A`mash informed us that Anas bin Malik recited this Ayah as:

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَأَصْوَبُ قِيلًا)

(`Verily, rising at night is better for understanding and more correct for the speech.')

So a man said to him, `We recite it;

[وَأَقْوَمُ قِيلاً]

(more suitable for speech).' So Anas said to him, `Most correct (Aswab), most suitable (Aqwam), the best for preparation (Ahya') and similar words are all the same (in meaning).'"[5]

Thus, Allah continues saying,

[إِنَّ لَكَ فِى النَّهَارِ سَبْحَاً طَوِيلاً]

(Verily, for you in the day is lengthy Sabh.)

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[1] At-Tabari 23:683.
[2] At-Tabari 23:683.
[3] At-Tabari 23:683.
[4] At-Tabari 23:683.
[5] Musnad Abu Yala 7:88.

Ibn `Abbas, `Ikrimah and "Ata' bin Abi Muslim, all said, "Leisure time and sleep."[1] Abu Al-`Aliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Sufyan Ath-Thawri, all said, "A long amount of leisure time." Qatadah said, "Leisure, aspirations and activities." `Abdur-Rahman bin Zayd bin Aslam said concerning the statement,

[إِنَّ لَكَ فِى النَّهَارِ سَبْحَاً طَوِيلاً]

(Verily, for you in the day is lengthy Sabh.)

"This means for your needs. Therefore, leave the night open for your religious devotion. Allah said this when the (voluntary) night prayer was obligatory. Then, Allah blessed His servants, lightened the matter and removed its obligation." Then he recited,

[قُمِ الَّيْلَ إِلاَّ قَلِيلاً]

(Stand (to pray) all night, except a little.)

to the end of the Ayah, then he recited,

[إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَىِ الَّيْلِ وَنِصْفَهُ]

(Verily, your Lord knows that you do stand less than two- thirds of the night, or half of it.) (73:20)

until he reached,

[فَاقْرَءُواْ مَا تَيَسَّرَ مِنْهُ]

(So recite of it what is easy.) (73:20)[2]

and Allah says,

[وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا]

(And Tahajjud in some parts of the night (also offer the Salah with it), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.)[3] (17:79)

In fact, this is as true as what he (`Abdur-Rahman) said, The proof for this view is what Imam Ahmad recorded in his Musnad, that Sa`id bin Hisham divorced his wife and then traveled to Al-Madinah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for Jihad against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allah , upon which he said,

«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ حَسَنَةٌ؟»

(Is there not for you all an excellent example in me)

[1] At-Tabari 23:686, and Al-Qurtubi 19:42.
[2] At-Tabari 23:686.
[3] See the explanation in volume six.

So he forbade them from that and made them testify that they would take their wives back. Then he (Sa`id) returned to us and informed us that he went to Ibn `Abbas and asked him about the Witr (prayer). Ibn `Abbas said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the Witr prayer of the Messenger of Allah " He said, "Yes." Ibn `Abbas then said, "Go to `A'ishah and ask her, then return to me and inform me of what she tells you."

He said, "Then I went to Hakim bin Aflah and requested him to go with me to her. But he said, `I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of `Ali and Mu`awiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allah, so he came with me and we entered upon her (in her house)." So she said, "Is this the Hakim that I know" He (Hakim) said, "Yes." Then she said, "Who is this that is with you" He said, "Sa`id bin Hisham." She said, "Who is Hisham" He said, "He is Ibn `Amir." She then asked Allah to have mercy upon him (`Amir). Then she said, "Yes, `Amir was a true man." Then I (Sa`id) said, "O Mother of the believers! Inform me about the character of the Messenger of Allah ." She replied, "Have you not read the Qur'an" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allah was the Qur'an." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allah . I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allah ." She said, "Have you not read the Surah,

[يأَيُّهَا الْمُزَّمِّلُ]

(O you wrapped up.) I said, "Of course." She then said, "Verily, Allah made standing at night (for prayer) obligatory at the beginning of this Surah. So the Messenger of Allah and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allah held back the revelation of the end of this Surah for twelve months. Then, Allah revealed the lightening of this burden at the end of this Surah. Then, the standing for night prayer became voluntary after it used to be obligatory."

I was about to leave when I remembered to ask her about the Witr prayer of the Messenger of Allah . So I said, "O Mother of the believers! Inform me about the Witr prayer of the Messenger of Allah ." She said, "We used to prepare his Siwak (toothstick) for him and his ablution water, and Allah would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the Siwak and perform ablution. Then, he would pray eight (Rak`ahs) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (Taslim). He would then pray a ninth unit of prayer and then sit. He would remember Allah Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform Witr prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allah used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be

preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allah's Prophet ever reciting the entire Qur'an in one night before morning nor did he fast an entire month other than the month of Ramadan."

So I went to Ibn `Abbas and told him what she had said. Ibn `Abbas then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving."[1] This is how Imam Ahmad recorded this narration in its entirety. Muslim also recorded similarly in his Sahih.[2]

Ibn Jarir recorded from Abu `Abdur-Rahman that he said, "When the Ayah

[يأَيُّهَا الْمُزَّمِّلُ]

(O you wrapped.) (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allah revealed,

[فَاقْرَءُواْ مَا تَيَسَّرَ مِنْهُ]

(So recite of it what is easy.) (73:20)

Then the people relaxed."[3] Al-Hasan Al-Basri and As-Suddi both said the same.[4] `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

[قُمِ الَّيْلَ إِلاَّ قَلِيلاً - نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلاً]

(Stand (to pray) all night, except a little. Half of it or less than that, a little.) (73:2,3)

"This became difficult on the believers. Then Allah lightened the matter for them and had mercy on them when He revealed after this,

[عَلِمَ أَن سَيَكُونُ مِنكُمْ مَّرْضَى وَءَاخَرُونَ يَضْرِبُونَ فِى الاٌّرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ]

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty.)

until Allah says,

[فَاقْرَءُواْ مَا تَيَسَّرَ مِنْهُ]

(So, recite you of the Qur'an as much as may be easy for you.) (73:20)

So Allah made the matter easy - and unto Him is due all praise - and he did not make matters difficult."[5]

Then Allah says,

[وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً]

[1] Ahmad 6:53.
[2] Muslim 1:512.
[3] At-Tabari 23:679.
[4] At-Tabari 23:680.
[5] At-Tabari 23:679.

(And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.)

meaning, make much remembrance (Dhikr) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allah says,

[فَإِذَا فَرَغْتَ فَانصَبْ]

(So when you have finished (your occupation), devote yourself for Allah's worship.) (94:7)

meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning.[1] Ibn `Abbas, Mujahid, Abu Salih, `Atiyah, Ad-Dahhak and As-Suddi, all said,

[وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً]

(And (Tabattal) devote yourself to Him with complete devotion.)

"This means, make your worship solely for Him alone."[2] Al-Hasan said, "Strive and devote yourself to Him."[3] Ibn Jarir said, "A devout worshipper is called Mutabattil. An example of this is the reported Hadith that he (the Prophet) forbade At-Tabattul,[4] which means total devotion to worship while avoiding getting married."[5] Allah said,

[رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً]

(Lord of the east and the west; La ilaha illa Huwa. So take Him a trustee.)

meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allah says in another Ayah,

[فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ]

(So worship Him and rely upon him.) (11:123)

It is also similar to His statement,

[إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ]

(You (Alone) we worship, and you (Alone) we ask for help.) (1:5)

The Ayat with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allah, and to rely solely upon Him.

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[1] At-Tabari 23:689.
[2] At-Tabari 23:688.
[3] At-Tabari 23:688.
[4] Fath Al-Bari 9:19 (Al-Bukhari no. 5073) and Muslim 2:102. The wording is, “Allah’s messenger did not allow ‘Uthman bin Mazun to practice Tabattul..”
[5] At-Tabari 23:687.

[وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْراً جَمِيلاً - وَذَرْنِى وَالْمُكَذِّبِينَ أُوْلِى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً - إِنَّ لَدَيْنَآ أَنكَالاً وَجَحِيماً - وَطَعَاماً ذَا غُصَّةٍ وَعَذَاباً أَلِيماً - يَوْمَ تَرْجُفُ الاٌّرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيباً مَّهِيلاً - إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولاً شَـهِداً عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَى فِرْعَوْنَ رَسُولاً - فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَـهُ أَخْذاً وَبِيلاً - فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْماً يَجْعَلُ الْوِلْدَنَ شِيباً - السَّمَآءُ مُنفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولاً]

(10. And be patient with what they say, and keep away from them in a good way.) (11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.) (12. Verily, with Us are Ankal, and Jahim.) (13. And a food that chokes, and a painful torment.) (14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.) (15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir`awn.) (16. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.) (17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed) (18. Whereon the heaven will be cleft asunder His promise is certainly to be accomplished.)

The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it

Allah commands His Messenger to be patient with what the foolish who reject him among his people say. Allah also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allah says to him, as a threat and a warning to his people - and He (Allah) is the Most Great, Whose anger nothing can stand before,

[وَذَرْنِى وَالْمُكَذِّبِينَ أُوْلِى النَّعْمَةِ]

(And leave Me alone to deal with the deniers, those who are in possession of good things of life.)

meaning, `leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

[وَمَهِّلْهُمْ قَلِيلاً]

(And give them respite for a little.)

meaning, for a little while. This is as Allah says,

[نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ]

(We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment.) (31:24)

Thus, Allah says,

[إِنَّ لَدَيْنَآ أَنكَالاً]

(Verily, with Us are Ankal,) and these are fetters. Ibn `Abbas, `Ikrimah, Tawus, Muhammad bin Ka`b, `Abdullah bin Buraydah, Abu `Imran Al-Jawni, Abu Mijlaz, Ad-Dahhak, Hammad bin Abi Sulayman, Qatadah, As-Suddi, Ibn Al-Mubarak, Ath-Thawri and others have all said this.[1]

[وَجَحِيماً]

(and Jahim.) This is a blazing fire.

[وَطَعَاماً ذَا غُصَّةٍ]

(And a food that chokes,)

Ibn `Abbas said, "This means it will get stuck in the throat and it will not enter or come out."[2]

[وَعَذَاباً أَلِيماًيَوْمَ تَرْجُفُ الاٌّرْضُ وَالْجِبَالُ]

(and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,)

meaning, they will quake.

[وَكَانَتِ الْجِبَالُ كَثِيباً مَّهِيلاً]

(And the mountains will be a heap of sand poured out.)

meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger is like the Messenger to Fir`awn, and You know what happened to Fir`awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

[إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولاً شَـهِداً عَلَيْكُمْ]

(Verily, We have sent to you a Messenger to be a witness over you,)

meaning, witnessing your deeds.

[إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولاً شَـهِداً عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَى فِرْعَوْنَ رَسُولاً - فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَـهُ أَخْذاً وَبِيلاً]

[1] At-Tabari 23:690, 691, and Ad-Durr Al-Manthur 8:319.
[2] At-Tabari 23:691.

(as We did send a Messenger to Fir`awn. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)

[أَخْذاً وَبِيلاً]

(severe punishment)

Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said that this means severe.[1] This means, `you should beware of denying this Messenger, lest you be afflicted by that which befell Fir`awn. Allah seized him with the seizing of One Mighty and Powerful.' This is as Allah says,

[فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى]

(So Allah seized him with punishment for his last and first transgression.) (79:25)

`Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Musa, the son of `Imran.' This has been reported from Ibn `Abbas and Mujahid.

The Threat of the Day of Judgement

Allah says,

[فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْماً يَجْعَلُ الْوِلْدَنَ شِيباً]

(Then how can you proctect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed)

Ibn Jarir quoted in the recitation of Ibn Mas`ud: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allah and do not testify to Him"[2]

So the first interpretation would mean, `how can you attain safety for yourselves from the Day of this great horror if you disbelieve' It could imply the meaning, `how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allah knows best. The meaning of Allah's statement,

[يَوْماً يَجْعَلُ الْوِلْدَنَ شِيباً]

(On a Day that will make the children gray-headed)

is that this will happen due to the severity of its horrors, its earth- quakes and its disturbing confusion. This is when Allah will say to Adam, "Send a group to the Fire." Adam will say, "How many" Allah will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allah says,

[السَّمَآءُ مُنفَطِرٌ بِهِ]

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[1] At-Tabari 23:693.
[2] At-Tabari 23:694.

(Whereon the heaven will be cleft asunder)

Al-Hasan and Qatadah both said, "This means, because of it (the Day of Judge- ment), due to its severity and its horror." Then Allah says,

[كَانَ وَعْدُهُ مَفْعُولاً]

(His promise is certainly to be accomplished.)

meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

[إِنَّ هَـذِهِ تَذْكِرَةٌ فَمَن شَآءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلاً - إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَىِ الَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَآئِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ عَلِمَ أَلَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُواْ مَا تَيَسَّرَ مِنَ الْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُمْ مَّرْضَى وَءَاخَرُونَ يَضْرِبُونَ فِى الاٌّرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَءَاخَرُونَ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَاقْرَءُواْ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ وَأَقْرِضُواُ اللَّهَ قَرْضاً حَسَناً وَمَا تُقَدِّمُواْ لاًّنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْراً وَأَعْظَمَ أَجْراً وَاسْتَغْفِرُواْ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ]

(19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!) (20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause. So recite as much of the Qur'an as may be easy,

This is a Surah that Men of Sound Understanding receive Admonition from

Allah says,

[إِنَّ هَـذِهِ]

(Verily, this) meaning, this Surah.

[تَذْكِرَةٌ]

(an admonition,)

meaning, men of understanding receive admonition from it. Thus, Allah says,

[فَمَن شَآءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلاً]

(therefore whosoever wills, let him take a path to His Lord.)

meaning, from those whom Allah wills that they be guided. This is similar to the stipulation that Allah mentions in another Surah,

[وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً]

(But you cannot will, unless Allah wills. Verily Allah is Ever All-Knowing, Al-Wise.) (76:30)

Abrogation of the Obligation to offer the Night Prayer[1] and a Mention of its Valid Excuses

Then Allah says,

[إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَىِ الَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَآئِفَةٌ مِّنَ الَّذِينَ مَعَكَ]

(Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.)

meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allah has commanded you, because it is difficult for you. Thus, Allah says,

[وَاللَّهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ]

(And Allah measures the night and the day.)

meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

[عَلِمَ أَلَّن تُحْصُوهُ]

(He knows that you are unable to pray the whole night,)

meaning, the obligation which He prescribed for you.

[فَاقْرَءُواْ مَا تَيَسَّرَ مِنَ الْقُرْءَانِ]

(So, recite you of the Qur'an as much as may be easy.)

meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allah uses the term recitation (Qira'ah) to mean prayer (Salah). This is as Allah says in Surah Subhan (Al-Isra'),

[وَلاَ تَجْهَرْ بِصَلاتِكَ]

(And offer your Salah neither aloud) (17:110) meaning, your recitation.

[وَلاَ تُخَافِتْ بِهَا]

(Nor in low voice.) (17:110) Then Allah says,

[أَن سَيَكُونُ مِنكُمْ مَّرْضَى وَءَاخَرُونَ يَضْرِبُونَ فِى الاٌّرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَءَاخَرُونَ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَاقْرَءُواْ]

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause.)

[1] As mentioned earlier, this refers to Qiyam Al-Layl or what is commonly called Tahajjud.

meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allah in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allah. This Ayah, rather, this entire Surah was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allah says,

[فَاقْرَءُواْ مَا تَيَسَّرَ مِنْهُ]

(So recite as much of the Qur'an as may be easy,)

meaning, stand and pray at night whatever is easy for you to do of it.

Allah said;

[وَأَقِيمُواْ الصَّلَوةَ وَآتُواْ الزَّكَوةَ]

(and perform Salah and give Zakah,)

meaning, establish your obligatory prayers and pay your obligatory Zakah. This is a proof for those who say that Zakah was made obligatory in Makkah, but the various amounts of Nisab[1] and how much was to be given was clarified in Al-Madinah. And Allah knows best.

Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan, Qatadah and others from the Salaf have said, "Verily, this Ayah abrogated the standing for prayer at night that Allah previously made obligatory for the Muslims."[2] It has been confirmed in the Two Sahihs that the Messenger of Allah said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَة»

(Five obligatory prayers during a day and a night (are obligatory).)"

The man said, "Is there anything other than this (of prayer) that is obligatory upon me" The Messenger of Allah replied,

«لَا، إِلَّا أَنْ تَطَوَّع»

(No, except what you may do voluntarily.)[3]

[1] The minimum amount requiring Zakah to be paid on wealth.
[2] At-Tabari 23:679, 680, and Ad-Durr Al-Manthur 8:322.
[3] Fath Al-Bari 1:130, and Muslim 1:41.

The Command to give Charity and do Good Deeds

Allah says,

[اللَّهَ قَرْضاً حَسَناً وَمَا]

(and lend to Allah a handsome loan.)

meaning, from charitable donations. For verily, Allah will reward for this the best and most abundant of rewards. This is as Allah says,

[مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً]

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times) (2:245)

Then Allah says,

[تُقَدِّمُواْ لاًّنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْراً وَأَعْظَمَ أَجْراً وَاسْتَغْفِرُواْ]

(And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward.)

meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hafiz Abu Ya`la Al-Mawsili reported from Al-Harith bin Suwayd, from `Abdullah that Messenger of Allah said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ؟»

(Which of you hold his wealth to be more beloved to him than the wealth of his heir)

rThey said, "O Messenger of Allah! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allah then said,

«اعْلَمُوا مَا تَقُولُون»

(Know what you are saying!)

They replied, "What do we know other than this, O Messenger of Allah" He then said,

«إِنَّمَا مَالُ أَحَدِكُمْ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّر»

(The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.)[1]

Al-Bukhari also recorded this Hadith.[2]

Then Allah says,

[وَاسْتَغْفِرُواْ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ]

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[1] Musnad abu Yala 9:97.

[2] Fath Al-Bari 11:264, and An-Nasai 6:237.

(And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.)

meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness.

This is the end of the Tafsir of Surat Al-Muzzammil, and all praise and blessings are due to Allah.

The Tafsir of Surat Al-Muddaththir

(Chapter - 74)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلاَ تَمْنُن تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ - فَإِذَا نُقِرَ فِى النَّاقُورِ - فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ]

(1. O you enveloped in garments!) (2. Arise and warn!) (3. And magnify your Lord!) (4. And purify your garments!) (5. And keep away from Ar-Rujz!) (6. And give not a thing in order to have more.) (7. And be patient for the sake of your Lord!) (8. Then, when the Naqur is sounded.) (9. Truly, that Day will be a Hard Day.) (10. Far from easy for the disbelievers.)

The First Ayat to be revealed after `Read![1]

It has been confirmed in the Sahih Al-Bukhari and Sahih Muslim on the authority of Abu Salamah that Jabir bin `Abdullah informed him that he heard the Messenger of Allah speaking about the time period (of the pause in) revelation. The Prophet said,

«فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءَ، قَاعِدٌ عَلَى كُرْسِيَ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي. فَأَنْزَلَ (اللهُ تَعَالى):

[يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ] إِلى [فَاهْجُرْ] ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَع»

(While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hira'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, `Wrap me up, wrap me up. So, they wrapped me up! So Allah revealed, (O you wrapped up! Arise and warn!) until (And keep away) [Here, Abu Salamah added, `Ar-Rujz means idols.'] (After this, the revelation started coming strongly and frequently in succession.)

This is the wording of Al-Bukhari.[2] The way this Hadith is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاء»

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[1] That is the beginning of Surat Al-Alaq (96)
[2] Fath Al-Bari 6:361, and Muslim 1:143.

(The same angel who had come to me at the cave of Hira'.)"

That angel was Jibril, who had came to him with Allah's statement,

[اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ - خَلَقَ الإِنسَـنَ مِنْ عَلَقٍ - اقْرَأْ وَرَبُّكَ الاٌّكْرَمُ - الَّذِى عَلَّمَ بِالْقَلَمِ - عَلَّمَ الإِنسَـنَ مَا لَمْ يَعْلَمْ]

(Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imam Ahmad recorded from Abu Salamah bin `Abdur-Rahman that Jabir bin `Abdullah informed him that he heard the Messenger of Allah saying,

«ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيَ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللهُ تَعَالَى:

[يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ] ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

(Then the revelation ceased coming to me for a period of time.Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, `Wrap me up, wrap me up! So, they wrapped me up! Then Allah revealed, (O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!)(After this, the revelation started coming strongly and frequently in succession.)[1]

They both (Al-Bukhari and Muslim) recorded this Hadith by way of Az-Zuhri.[2]

At-Tabarani recorded from Ibn `Abbas that he said, "Verily, Al-Walid bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said, `What do you have to say about this man' Some of them said, `He is a magician.' Others said, `He is not a magician.' Then some of them said, `He is a soothsayer.' But others said, `He is not a soothsayer.' Some of them said, `He is a poet.' But others said, `He is not a poet.' Some of them said, `This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet , he became grieved, covered his head and wrapped himself up. This is when Allah revealed,

[يأَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلاَ تَمْنُن تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ]

(O you enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allah)!)[3]

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[1] Ahmad 3:325.
[2] Fath Al-Bari 1:37, and Muslim 1:143.
[3] At-Tabarani 11:125. The chain for this narration is weak. There are other versions that may support it. See the discussion after Ayah no.25 that follows.

Concerning Allah's statement,

[قُمْ فَأَنذِرْ]

(Arise and warn!) means, prepare to go forth with zeal and warn the people. With this the Prophet attained messengership just as he attained prophethood with the first revelation.

[وَرَبَّكَ فَكَبِّرْ]

(And magnify your Lord!) to declare the greatness of Him. Al-`Awfi reported from Ibn `Abbas;

[وَثِيَابَكَ فَطَهِّرْ]

(And purify your garments!) "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience."[1] Muhammad bin Sirin said,[2]

[وَثِيَابَكَ فَطَهِّرْ]

(And purify your garments!) "This means clean them with water."[3] Ibn Zayd said, "The idolators would not clean themselves, so Allah commanded him to clean himself and his garments."[4] This view was preferred by Ibn Jarir. Sa`id bin Jubayr said,[5]

[وَثِيَابَكَ فَطَهِّرْ]

(And purify your garments!) "This means purify your heart and your intentions." Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri both said, "And beautify your character." Concerning Allah's statement,

[وَالرُّجْزَ فَاهْجُرْ]

(And keep away from Ar-Rujz!)

`Ali bin Abi Talhah reported from Ibn `Abbas, "Ar-Rujz are idols, so keep away from them."[6] Similar to this was said by Mujahid, `Ikrimah, Qatadah, Az-Zuhri and Ibn Zayd, "Verily, it is the idols."[7] This is like Allah's statement,

[يأَيُّهَا النَّبِىُّ اتَّقِ اللَّهَ وَلاَ تُطِعِ الْكَـفِرِينَ وَالْمُنَـفِقِينَ]

(O Prophet! have Taqwa of Allah, and obey not the disbelievers and the hypocrites.) (33:1)

and Allah's statement,

[1] At-Tabari 24:11.
[2] At-Tabari 24:11.
[3] At-Tabari 24:12.
[4] At-Tabari 24:12.
[5] At-Tabari 24:12.
[6] At-Tabari 24:13.
[7] At-Tabari 24:13.

[وَقَالَ مُوسَى لأَخِيهِ هَـرُونَ اخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ]

(And Musa said to his brother Harun: "Replace me among my people, act well and follow not way of the corrupters.") (7:142)

Then Allah says,

[وَلاَ تَمْنُن تَسْتَكْثِرُ]

(And give not a thing in order to have more.)

Ibn `Abbas said, "Do not give any gift seeking to get (back in return) more than it." Khusayf reported from Mujahid;

[وَلاَ تَمْنُن تَسْتَكْثِرُ]

(And give not a thing (Tamnun) in order to have more.)

"Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak."[1]

Concerning Allah's statement,

[وَلِرَبِّكَ فَاصْبِرْ]

(And be patient for the sake of your Lord!)

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujahid.[2] Ibrahim An-Nakha`i said, "Be patient in your giving for the sake of Allah, the Mighty and Majestic."[3]

Reminding of the Day of Judgement

Concerning Allah's statement,

[فَإِذَا نُقِرَ فِى النَّاقُورِ - فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ]

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers)

Ibn `Abbas, Mujahid, Ash-Sha`bi, Zayd bin Aslam, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Ibn Zayd, all said,

[النَّاقُورِ]

(Naqur)

"It is the Trumpet."[1] Mujahid said, "It is in the shape of a horn."[2] Ibn Abi Hatim narrated that Abu Sa`id Al-Ashaj told them that Asbat bin Muhammad related to them from Mutarrif, from `Atiyah Al-`Awfi, from Ibn `Abbas,

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[1] At-Tabari 24:16.
[2] At-Tabari 24:16.
[3] Al-Baghawi 4:414.

[فَإِذَا نُقِرَ فِى النَّاقُورِ]

(Then, when the Trumpet is sounded.)

The Messenger of Allah said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟»

(How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow)

The Companions of the Messenger of Allah said, "What do you command us, O Messenger of Allah" He replied,

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللهِ تَوَكَّلْنَا»

(Say: "Allah is sufficient for us, and what an excellent Trustee He is. We put our trust in Allah.")

It has been recorded like this by Imam Ahmad on the authority of Asbat.[3] Concerning Allah's statement,

[فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ]

(Truly, that Day will be a Hard Day.)

meaning, severe.

[عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ]

(Far from easy for the disbelievers.)

meaning, it will not be easy for them. This is as Allah says,

[يَقُولُ الْكَـفِرُونَ هَـذَا يَوْمٌ عَسِرٌ]

(The disbelievers will say: "This a Hard Day.") (54:8)

We have reported from Zurarah bin Awfa, the judge of Al-Basrah, that he lead the people in the morning prayer and he recited this Surah. Then, when he reached Allah's statement,

[فَإِذَا نُقِرَ فِى النَّاقُورِ - فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ]

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers.)

he made a moaning sound and then he fell down dead. May Allah have mercy on him.[4]

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[1] At-Tabari 24:18.
[2] At-Tabari 24:18.
[3] Ahmad no. 326.
[4] Al-Hakim 2:507.

[ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً - وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً - وَبَنِينَ شُهُوداً - وَمَهَّدتُّ لَهُ تَمْهِيداً - ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلاَّ إِنَّهُ كان لاًّيَـتِنَا عَنِيداً - سَأُرْهِقُهُ صَعُوداً - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ - إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ - سَأُصْلِيهِ سَقَرَ - وَمَآ أَدْرَاكَ مَا سَقَرُ - لاَ تُبْقِى وَلاَ تَذَرُ] لَوَّاحَةٌ لِّلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ-]

(11. Leave Me alone (to deal) with whom I created lonely.) (12. And then granted him resources in abundance.) (13. And children attending.) (14. And made life smooth and comfortable for him.) (15. After all that he desires that I should give more.) (16. Nay! Verily, he has been opposing Our Ayat.) (17. I shall force him to Sa`ud!) (18. Verily, he thought and plotted.) (19. So let him be cursed, how he plotted!) (20. And once more let him be cursed, how he plotted!) (21. Then he thought.) (22. Then he frowned and he looked in a bad tempered way;) (23. Then he turned back, and was proud.) (24. Then he said: "This is nothing but magic from that of old,) (25. "This is nothing but the word of a human being!") (26. I will cast him into Saqar.) (27. And what will make you know (exactly) what Saqar is) (28. It spares not, nor does it leave (anything)!) (29. Scorching for the humans!) (30. Over it are nineteen.)

A Threat for Whoever claims that the Qur'an is Magic

Allah threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allah and he meets them with disbelief (in Allah) and rejection of His Ayat. He invents lies against Allah's Ayat and claims that they are the words of a man. Allah recounts to him His favors upon him when He says,

[ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً]

(Leave Me alone (to deal) with whom I created lonely.)

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allah provided him with

[مَالاً مَّمْدُوداً]

(resources in abundance.)

meaning, vast and abundant. Allah then made for him,

[وَبَنِينَ شُهُوداً]

(And children attending.)

Mujahid said, "They are not absent.[1]' This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of

[1] Al-Baghawi 4:414.

that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Malik and 'Aism bin 'Umar bin Qatadah, they were thirteen (children) in number.[1] Ibn 'Abbas and Mujahid said that they were ten.[2] This was a great blessing in their living with him.

[وَمَهَّدتُّ لَهُ تَمْهِيداً]

(And made life smooth and comfortable for him.)

meaning, `I made possible for him to amass wealth, luxuries and other than that.'

[ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلاَّ إِنَّهُ كان لاٌّيَـتِنَا عَنِيداً]

(After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat.)

meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allah says,

[سَأُرْهِقُهُ صَعُوداً]

(I shall force him to Sa`ud!) Qatadah reported from Ibn `Abbas that he said, "Sa`ud is a rock in Hell that the disbeliever will be dragged across on his face."[3] As-Suddi said, "Sa`ud is a slippery rock in Hell that he will be forced to climb." Mujahid said,

[سَأُرْهِقُهُ صَعُوداً]

(I shall force him to Sa`ud!)

"This is a harsh portion of the torment.[4]" Qatadah said, "It is a torment that contains no relaxation (break for relief)."[5] Concerning Allah's statement,

[إِنَّهُ فَكَّرَ وَقَدَّرَ]

(Verily, he thought and plotted.)

meaning, `We only caused him to face the grievous torment of Sa`ud, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'an when he was asked about it. So he deliberated over what statement he should invent against it.

[وَقَدَّرَ]

(and plotted.) meaning, he contemplated.

[فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ]

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[1] Ad-Durr Al-Manthur 8:329, where similar is reported to have been said by Abu Malik, The "they" in question refers to the children of Al-Walid bin Al-Mughirah accordingly.
[2] Al-Tabari 24:21.
[3] Ad-Durr Al-Manthur 8:331.
[4] At-Tabari 24:23.
[5] At-Tabari 24:23.

(So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!)

This is a supplication against him.

[ثُمَّ نَظَرَ]

(Then he thought.) meaning, he thought again and deliberated.

[ثُمَّ عَبَسَ]

(Then he frowned) meaning, he contracted his eyebrows together and frowned.

[وَبَسَرَ]

(and he looked in a bad tempered way.) meaning, he scowled and was disgusted. Concerning Allah's statement,

[ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ]

(Then he turned back, and was proud.) meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'an.

[فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ]

(Then he said: "This is nothing but magic from that of old.")

meaning, `this is magic that Muhammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

[إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ]

(This is nothing but the word of a human being!)

meaning, it is not the Words of Allah. The person who is mentioned in this discussion is Al-Walid bin Al-Mughirah Al-Makhzumi. He was one of the chiefs of the Quraysh -- may Allah curse him. Among the narrations about this is what was reported by Al-`Awfi from Ibn `Abbas. He (Ibn `Abbas) said,

"Al-Walid bin Al-Mughirah entered the house of Abu Bakr bin Abi Quhafah and asked him about the Qur'an. When Abu Bakr informed him about it, he left and went to the Quraysh saying, `What a great thing this is that Ibn Abi Kabshah[1] is saying. I swear by Allah that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allah!' So when a group of the Quraysh heard this they gathered and said, `By Allah, if Al-Walid converts (to Islam) all of the Quraysh will convert.' When Abu Jahl bin Hisham heard this he said, `By Allah, I will deal with him for you.' So he went to Al-Walid's house and entered upon him. He said to Al-Walid, `Don't you see that your people are collecting charity for you' Al-Walid replied, `Don't I have more wealth and children than they do' Abu Jahl answered, `They are saying that you only went to Ibn Abi Quhafah's house so that you can get some of his food.' Al-Walid then said, `Is this what my tribe is saying Nay, by Allah, I am not seeking to be close to Ibn Abi Quhafah, nor `Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allah revealed to His Messenger ,

[1] He meant the Prophet.

[ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً]

(Leave me alone with whom I created lonely.) until His statement,

[لاَ تُبْقِى وَلاَ تَذَرُ]

(It spares not, nor does it leave (anything)!)"[1]

Qatadah said, "They claim that he (Al-Walid) said, `By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

[فَقُتِلَ كَيْفَ قَدَّرَ]

(So let him be cursed, how he plotted!)

[ثُمَّ عَبَسَ وَبَسَرَ]

(Then he frowned and he looked in a bad tempered way.)

He contracted his eyes together and scowled."[2] Allah says,

[سَأُصْلِيهِ سَقَرَ]

(I will cast him into Saqar.)

meaning, `I will engulf him in it from all his sides.' Then Allah says,

[وَمَآ أَدْرَاكَ مَا سَقَرُ]

(And what will make you know (exactly) what Saqar is)

This is to give fright and emphasis to its matter. Then Allah explains this by His saying,

[وَمَآ أَدْرَاكَ مَا سَقَرُ]

(It spares not, nor does it leave (anything)!)

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinan and others.[3] Concerning Allah's statement,

[لَوَّاحَةٌ لِّلْبَشَرِ]

(Scorching for the humans!)

Mujahid said, "This means for the skin." Qatadah said,

[لَوَّاحَةٌ لِّلْبَشَرِ]

(Scorching for the humans!)

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[1] At-Tabari 24:24. See also Al-Hakim 2:507, who graded it Sahih and Adh-Dhahabi agreed. And in Dala'il An-Nubuwaah by Al-Bayhaqi 2:198, 199. Many of the scholars of Hadith consider the best of chains for this story to be Mursal.
[2] At-Tabari 24:25.
[3] Ad-Durr Al-Manthur 8:332.

"This means burning the skin."[1] Ibn `Abbas said, "Burning the skin of man."[2] Concerning Allah's statement,

[عَلَيْهَا تِسْعَةَ عَشَرَ]

(Over it are nineteen.)

meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

[وَمَا جَعَلْنَآ أَصْحَـبَ النَّارِ إِلاَّ مَلَـئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلاَّ فِتْنَةً لِّلَّذِينَ كَفَرُواْ لِيَسْتَيْقِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَيَزْدَادَ الَّذِينَ ءَامَنُواْ إِيمَـناً وَلاَ يَرْتَابَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْكَـفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا مَثَلاً كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ وَمَا هِىَ إِلاَّ ذِكْرَى لِلْبَشَرِ - كَلاَّ وَالْقَمَرِ - وَالَّيْلِ إِذْ أَدْبَرَ - وَالصُّبْحِ إِذَآ أَسْفَرَ - إِنَّهَا لإِحْدَى الْكُبَرِ - نَذِيراً لِّلْبَشَرِ - لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ]

(31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.) (32. Nay! And by the moon.) (33. And by the night when it withdraws.) (34. And by the dawn when it brightens.) (35. Verily, it is but one of the greatest (signs).) (36. A warning to mankind) (37. To any of you that chooses to go forward, or to remain behind.)

The Number of Guardians of Hell and what the Disbelievers said about that

Allah says,

[وَمَا جَعَلْنَآ أَصْحَـبَ النَّارِ]

(And We have set none as (Ashab) guardians of the Fire) meaning, its guardians.

[إِلاَّ مَلَـئِكَةً]

(but angels.) Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them" So Allah said,

[وَمَا جَعَلْنَآ أَصْحَـبَ النَّارِ إِلاَّ مَلَـئِكَةً]

[1] At-Tabari 24:27.
[2] At-Tabari 24:28.

(And We have set none but angels as guardians of the Fire.)

meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him. Concerning Allah's statement,

[وَمَا جَعَلْنَا عِدَّتَهُمْ إِلاَّ فِتْنَةً لِّلَّذِينَ كَفَرُواْ]

(And We have fixed their number only as a trial for the disbelievers,)

meaning, `We only have mentioned their number as being nineteen as a test from Us for mankind.'

[لِيَسْتَيْقِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ]

(In order that the People of the Scripture may arrive at a certainty)

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allah's statement,

[وَيَزْدَادَ الَّذِينَ ءَامَنُواْ إِيمَـناً]

(and that the believers may increase in faith.)

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muhammad .

[وَلاَ يَرْتَابَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ]

(and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease)

meaning, among the hypocrites.

[وَالْكَـفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا مَثَلاً]

(and the disbelievers may say: "What does Allah intend by this example")

meaning, they say, "What is the wisdom in mentioning this here" Allah says,

[كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ]

(Thus Allah leads astray whom He wills and guides whom He wills.)

meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

None knows the Soldiers of Allah except Him

Allah says,

[وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ]

(And none can know the hosts of your Lord but He.)

meaning, none knows their number and their count except Allah. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the Hadith concerning Al-Isra'[1] that is reported in the Two Sahihs and other collections, that the Messenger of Allah said in describing the Frequented House (Al-Bayt Al-Ma`mur), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِم»

(Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).)[2]

Concerning Allah's statement,

[وَمَا هِىَ إِلاَّ ذِكْرَى لِلْبَشَرِ]

(And this is nothing but a reminder to mankind.)

Mujahid and others said,

[وَمَا هِىَ]

(And this is not.) "This means the Hellfire which has been described." [3]

[إِلاَّ ذِكْرَى لِلْبَشَرِ]

(but a reminder to mankind.) Then Allah says,

[كَلاَّ وَالْقَمَرِ - وَالَّيْلِ إِذْ أَدْبَرَ]

(Nay! And by the moon. And by the night when it withdraws.)

meaning, when it withdraws.

[وَالصُّبْحِ إِذَآ أَسْفَرَ]

(And by the dawn when it brightens.)

meaning, when it shines.

[إِنَّهَا لإِحْدَى الْكُبَرِ]

(Verily, it is but one of the greatest (signs).)

meaning, the great things. This refers to the Hellfire. Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and others of the Salaf, all said this. [4]

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[1] The Prophet’s Jouorney to Jerusalem and then into the heavens.
[2] Fath Al-Bari 6:348, and Muslim 1:146.
[3] At-Tabari 24:32.
[4] At-Tabari 24:33.

[نَذِيراً لِّلْبَشَرِ - لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ]

(A warning to mankind -- to any of you that chooses to go forward, or to remain behind.)

meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

[كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلاَّ أَصْحَـبَ الْيَمِينِ - فِى جَنَّـتٍ يَتَسَآءَلُونَ - عَنِ الْمُجْرِمِينَ - مَا سَلَكَكُمْ فِى سَقَرَ - قَالُواْ لَمْ نَكُ مِنَ الْمُصَلِّينَ - وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ - وَكُنَّا نَخُوضُ مَعَ الُخَآئِضِينَ - وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ - حَتَّى أَتَـنَا الْيَقِينُ - فَمَا تَنفَعُهُمْ شَفَـعَةُ الشَّـفِعِينَ - فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ - فَرَّتْ مِن قَسْوَرَةٍ - بَلْ يُرِيدُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُؤْتَى صُحُفاً مُّنَشَّرَةً - كَلاَّ بَل لاَّ يَخَافُونَ الاٌّخِرَةَ - كَلاَّ إِنَّهُ تَذْكِرَةٌ - فَمَن شَآءَ ذَكَرَهُ - وَمَا يَذْكُرُونَ إِلاَّ أَن يَشَآءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ]

(38. Every person is a pledge for what he has earned,) (39. Except those on the Right.) (40. In Gardens they will ask one another,) (41. About criminals (and they will say to them):) (42. "What has caused you to enter Hell") (43. They will say: "We were not of those who used to offer the Salah,") (44. "Nor did we feed the poor;") (45. "And we used to speak falsehood with vain speakers.") (46. "And we used to deny the Day of Recompense,") (47. "Until Al-Yaqin came to us.") (48. So no intercession of intercessors will be of any use to them.) (49. Then what is wrong with them that they turn away from admonition) (50. As if they were wild donkeys.) (51. Fleeing from a Qaswarah.) (52. Nay, everyone of them desires that he should be given pages spread out.) (53. Nay! But they fear not the Hereafter.) (54. Nay, verily, this is an admonition.) (55. So, whosoever wills receives admonition from it!) (56. And they will not receive admonition unless Allah wills; He is the One, deserving of the Taqwa and He is the One Who forgives.)

What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allah informs that,

[كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ]

(Every person is a pledge for what he has earned,)

meaning, bound to his deed on the Day of Judgement. Ibn `Abbas and others have said this.[1]

[إِلاَّ أَصْحَـبَ الْيَمِينِ]

(Except those on the Right.) For verily, they will be

[1] At-Tabari 24:35.

[فِى جَنَّـتٍ يَتَسَآءَلُونَ - عَنِ الْمُجْرِمِينَ]

(In Gardens they will ask one another, about criminals (and they will say to them))

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

[مَا سَلَكَكُمْ فِى سَقَرَ - قَالُواْ لَمْ نَكُ مِنَ الْمُصَلِّينَ - وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ]

("What has caused you to enter Hell" They will say: "We were not of those who used to offer the Salah, nor did we feed the poor.")

meaning, `we did not worship Allah, nor did we do good to His creatures of our own species (i.e., other people).'

[وَكُنَّا نَخُوضُ مَعَ الُخَآئِضِينَ]

(And we used to speak falsehood with vain speakers.)

meaning, `we used to speak about what we had no knowledge of.' Qatadah said, "It means that every time someone went astray we would go astray with them."[1]

[وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ - حَتَّى أَتَـنَا الْيَقِينُ]

(And we used to deny the Day of Recompense, until the certainty (Al-Yaqin) came to us.)

meaning, death. This is as Allah says,

[وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ]

(And worship your Lord until there comes unto you the certainty.) (15:99)

The Messenger of Allah said,

«أَمَّا هُوَ يعني عثمان بن مظعون فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّه»

(Concerning him[2] verily, Al-Yaqin (death) came to him from his Lord.)"[3]

Allah then says,

[فَمَا تَنفَعُهُمْ شَفَـعَةُ الشَّـفِعِينَ]

(So no intercession of intercessors will be of any use to them.)

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allah as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

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[1] At-Tabari 24:37.
[2] Meaning ‘Uthman bin Mazun.
[3] Al-Bayhaqi 3:406.

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allah says,

[فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ]

(Then what is wrong with them that they turn away from admonition)

meaning, `what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of'

[كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ - فَرَّتْ مِن قَسْوَرَةٍ]

(As if they were wild donkeys. Fleeing from a Qaswarah.)

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.[1] Hammad bin Salamah reported from `Ali bin Zayd who reported from Yusuf bin Mihran who narrated that Ibn `Abbas said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabtiyyah (Nabatean) language."[2]

Concerning Allah's statement,

[بَلْ يُرِيدُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُؤْتَى صُحُفاً مُّنَشَّرَةً]

(Nay, everyone of them desires that he should be given pages spread out.)

meaning, each one of these idolators wants to have a book revealed to him as Allah revealed to the Prophet . Mujahid and others have said this.[3] This is similar to Allah's statement,

[وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ]

(And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message.) (6:124)

It is reported in a narration from Qatadah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds."[4] Then Allah says,

[كَلاَّ بَل لاَّ يَخَافُونَ الاٌّخِرَةَ]

(Nay! But they fear not the Hereafter.)

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

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[1] At-Tabari 24:42.
[2] At-Tabari 24:42.
[3] Al-Qurtubi 19:90.
[4] At-Tabari 24:43.

The Qur'an is a Reminder

Then Allah says,

[كَلاَّ إِنَّهُ تَذْكِرَةٌ]

(Nay, verily, this is an admonition.)

meaning, truly the Qur'an is a reminder.

[فَمَن شَآءَ ذَكَرَهُ وَمَا يَذْكُرُونَ إِلاَّ أَن يَشَآءَ اللَّهُ]

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;)

This is similar to Allah's statement,

[وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ]

(And you cannot will unless Allah wills.) (81:29)

Concerning Allah's statement,

[هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ]

(He is the One, deserving the Taqwa and He is the One Who forgives.)

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah.[1]

This is the end of the Tafsir of Surat Al-Muddaththir, all praise and thanks are due to Allah.

[1] At-Tabari 24:44.

The Tafsir of Surat Al-Qiyamah (Chapter - 75)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[لاَ أُقْسِمُ بِيَوْمِ الْقِيَـمَةِ - وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ - أَيَحْسَبُ الإِنسَـنُ أَلَّن نَّجْمَعَ عِظَامَهُ - بَلَى قَـدِرِينَ عَلَى أَن نُّسَوِّىَ بَنَانَهُ - بَلْ يُرِيدُ الإِنسَـنُ لِيَفْجُرَ أَمَامَهُ - يَسْـَلُ أَيَّانَ يَوْمُ الْقِيَـمَةِ - فَإِذَا بَرِقَ الْبَصَرُ - وَخَسَفَ الْقَمَرُ - وَجُمِعَ الشَّمْسُ وَالْقَمَرُ - يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ - كَلاَّ لاَ وَزَرَ - إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ - يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ - بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَى مَعَاذِيرَهُ]

(1. Nay! I swear by the Day of Resurrection.) (2. And nay! I swear by An-Nafs Al-Lawwamah.) (3. Does man think that We shall not assemble his bones) (4. Yes, We are able to put together in perfect order the tips of his fingers.) (5. Nay! Man desires to break out ahead of himself.) (6. He asks: "When will be this Day of Resurrection") (7. So, when Bariqa the sight.) (8. And the moon will be eclipsed.) (9. And the sun and moon will be joined together.) (10. On that Day man will say: "Where (is the refuge) to flee") (11. No! There is no refuge!) (12. Unto your Lord will be the place of rest that Day.) (13. On that Day man will be informed of what he sent forward, and what he left behind.) (14. Nay! Man will be well informed about himself,) (15. Though he may put forth his excuses.)

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "La" (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allah says,

[لاَ أُقْسِمُ بِيَوْمِ الْقِيَـمَةِ - وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ]

(Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwamah.)

Qatadah said, "This means, I swear by both of these things."[1] This has also been reported from Ibn `Abbas and Sa`id bin Jubayr.[2] Concerning the Day of Judgement, it is well

[1] At-Tabari 24:48.
[2] Ad-Durr Al-Manthur 8:47, and Al-Qurtubi 19:91.

known what it is. In reference to An-Nafs Al-Lawwamah, Qurrah bin Khalid reported from Al-Hasan Al-Basri that he said about this Ayah, "Verily, by Allah, we think that every believer blames himself. He says (questioning himself), `What did I intend by my statement What did I intend by my eating What did I intend in what I said to myself' However, the sinner proceeds ahead and he does not blame himself."[1]

Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning Allah's statement,

[وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ]

(And nay! I swear by An-Nafs Al-Lawwamah)

"He criticizes himself in good and bad." Similar has been reported from `Ikrimah. Ibn Abi Najih reported from Mujahid: "He is sorry for what he missed (of good deeds) and he blames himself for it."[2]

Allah said;

[أَيَحْسَبُ الإِنسَـنُ أَلَّن نَّجْمَعَ عِظَامَهُ]

(Does man think that We shall not assemble his bones)

meaning, `on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places'

[بَلَى قَـدِرِينَ عَلَى أَن نُّسَوِّىَ بَنَانَهُ]

(Yes, We are able to put together in perfect order the tips of his fingers.)

meaning, `does man think that We will not gather his bones Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his Banan, which are the tips of his fingers, all equal (in length).' Concerning Allah's statement,

[بَلْ يُرِيدُ الإِنسَـنُ لِيَفْجُرَ أَمَامَهُ]

(Nay! Man desires to break out ahead of himself.)

Sa`id reported from Ibn `Abbas that he said, "This means to proceed forward." Mujahid said about,

[لِيَفْجُرَ أَمَامَهُ]

(to break out ahead of himself.)

"This means that he wants to proceed ahead following his own whims." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "This refers to the disbeliever who denies the Day of Reckoning."[3] Ibn Zayd said the same thing.[4] Thus, Allah says after this,

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[1] Al-Qurtubi 19:93.
[2] At-Tabari 24:50.
[3] At-Tabari 24:54.
[4] At-Tabari 24:54.

[يَسْـَلُ أَيَّانَ يَوْمُ الْقِيَـمَةِ]

(He asks: "When will be this Day of Resurrection")

meaning, he says when will the Day of Judgement be His question is only a question of denying its occurrence, and rejecting its existence. This is as Allah says,

[وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ قُل لَّكُم مِّيعَادُ يَوْمٍ لاَّ تَسْتَـخِرُونَ عَنْهُ سَاعَةً وَلاَ تَسْتَقْدِمُونَ]

(And they say: "When is this promise if you are truthful" Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.") (34:29-30)

Here Allah says,

[فَإِذَا بَرِقَ الْبَصَرُ]

(So, when Bariqa the sight.) Abu `Amr bin Al-`Ala' recited this Ayah as Bariqa with a Kasrah under the letter Ra,[1] which means to be diminished. That which he (Abu `Amr) has said resembles the statement of Allah,

[لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ]

(Their gaze returning not towards them.) (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day. Others recited it as Baraqa with a Fathah over the letter Ra, and its meaning is close to the first recitation (Bariqa). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allah's statement,

[وَخَسَفَ الْقَمَرُ]

(And the moon will be eclipsed.)

meaning, its light will go away.

[وَجُمِعَ الشَّمْسُ وَالْقَمَرُ]

(And the sun and moon will be joined together.)

Mujahid said, "They will be rolled up."[2] In explaining this Ayah, Ibn Zayd recited the following Ayat,

[إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انكَدَرَتْ]

(When the sun is wound round and its light is lost and is overthrown, and when the stars fall.) (81:1,2)

It has been reported from Ibn Mas`ud that he recited the Ayah as,

(وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ)

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[1] As is known from the recitation of Hafs.
[2] At-Tabari 24:57.

(and the sun and the moon will be joined between each other.)

Allah said,

[يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ]

(On that Day man will say:"Where (is the refuge) to flee")

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to" This means, where is the escape or refuge Allah then says,

[كَلاَّ لاَ وَزَرَ - إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ]

(No! There is no refuge! Unto your Lord will be the place of rest that Day.)

Ibn Mas`ud, Ibn `Abbas, Sa`id bin Jubayr and several others of the Salaf said, "There will be no salvation." This Ayah is similar to Allah's statement,

[مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ]

(You will have no refuge on that Day nor there will be for you any denying.) (42:47)

meaning, `there will be no place for you to hide.' This is like what Allah says here,

[لاَ وَزَرَ]

(There is no refuge.)

meaning, `there will be no place for you to seek shelter.' Thus, Allah says,

[إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ]

(Unto your Lord will be the place of rest that Day.)

meaning, the place of return and the final destination.

The Deeds of Man will be placed before Him on the Day of Judgement

Then Allah says,

[يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ]

(On that Day man will be informed of what he sent forward, and what he left behind.)

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allah says,

[وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا]

(And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49)

Likewise, Allah says here,

[بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَى مَعَاذِيرَهُ]

(Nay! Man will be well informed about himself, though he may put forth his excuses.)

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allah says,

[اقْرَأْ كَتَـبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا]

((It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day.")

`Ali bin Abi Talhah reported that Ibn `Abbas said,

[بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ]

(Nay! Man will be well informed about himself.)

"His hearing, his sight, his two hands, his two legs and his limbs."[1]

Qatadah said, "This means he is a witness against himself." In another narration from Qatadah he said, "By Allah! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of his own sins." It used to be said, "Verily, it is written in the Injil: `O Son of Adam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it'" Mujahid said,

[وَلَوْ أَلْقَى مَعَاذِيرَهُ]

(Though he may put forth his excuses.) "This means, even though he argues in defense of it, he is a witness against it."[2] Qatadah said,

[وَلَوْ أَلْقَى مَعَاذِيرَهُ]

(Though he may put forth his excuses.) "Even though he will try to make false excuses on that Day, they will not be accepted from him."[3] As-Suddi said,

[وَلَوْ أَلْقَى مَعَاذِيرَهُ]

(Though he may put forth his excuses.) "This means his argument." This is as Allah says,

[ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ]

(There will then be no Fitnah[4] for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") (6:23)

Allah also says,

[يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ]

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!) (58:18)

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[1] At-Tabari 24:62.
[2] At-Tabari 24:64.
[3] At-Tabari 24:65.
[4] Execuses, statements or arguments.

Al-`Awfi reported from Ibn `Abbas:

[وَلَوْ أَلْقَى مَعَاذِيرَهُ]

(Though he may put forth his excuses.)

"This is apologizing. Haven't you heard that Allah said,

[لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ]

(The Day when their excuses will be of no profit to wrongdoers.) (40:52)

and He says,

[وَأَلْقَوْاْ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ]

(And they will offer submision to Allah on that Day.) (16:87)

and He says,

[فَأَلْقَوُاْ السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ]

(Then they will (falsely) submit: "We used not to do any evil.") (16:28)

and their statement,

[وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ]

(By Allah, our Lord, we were not those who joined others in worship with Allah.) (6:23)"[1]

[لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ - فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ - كَلاَّ بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الاٌّخِرَةَ - وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ - إِلَى رَبِّهَا نَاظِرَةٌ - وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ - تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ]

(16. Move not your tongue concerning to make haste therewith.) (17. It is for Us to collect it and that it be recited.) (18. And when We have recited it to you, then follow its recitation.) (19. Then it is for Us to make it clear.) (20. But no! Rather you love the present life of this world,) (21. And neglect the Hereafter.) (22. Some faces that Day shall be Nadirah.) (23. Looking at their Lord.) (24. And some faces that Day will be Basirah,) (25. Thinking that some calamity is about to fall on them.)

[1] At-Tabari 24:64.

How the Prophet received the Revelation

This is Allah teaching His Messenger how to receive the revelation from the angel. For verily, he (the Prophet) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allah commanded him that when the angel brings some revelation to him he should just listen. Allah would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allah would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allah says,

[لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ]

(Move not your tongue concerning to make haste therewith.)

meaning, with the Qur'an. This is as Allah says,

[وَلاَ تَعْجَلْ بِالْقُرْءانِ مِن قَبْلِ إَن يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِى عِلْماً]

(And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.") (20:114)

Then Allah says,

[إِنَّ عَلَيْنَا جَمْعَهُ]

(It is for Us to collect it) meaning, `in your chest.'

[وَقُرْءَانَهُ]

(and that it be recited.) meaning, `that you recite it.'

[فَإِذَا قَرَأْنَـهُ]

(And when We have recited it to you,) meaning, `when the angel has recited it to you from Allah,'

[فَاتَّبِعْ قُرْءَانَهُ]

(then follow its recitation.) meaning, `listen to it then recite it as he taught you to recite it.'

[ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ]

(Then it is for Us to make it clear.)

meaning, `after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imam Ahmad recorded from Ibn `Abbas that he said that the Messenger of Allah used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, `I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the

subnarrator said, "And Sa`id said to me, `I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

[لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ]

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.)

Ibn `Abbas said, "This means He will collect it in his chest to recite it.

[فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ]

(And when We have recited it to you, then follow its recitation.)

meaning, listen to it and pay attention.

[ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ]

(Then it is for Us to make it clear (to you).)

So after this, when Jibril would leave, he would recite it as Jibril had taught him to recite it." [1]

This has also been recorded by Al-Bukhari and Muslim. Al-Bukhari's wording says, "So whenever Jibril would come to him he would be silent, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him."[2]

The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allah's statement,

[كَلاَّ بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الاٌّخِرَةَ]

(But no! Rather you love the present life of this world. And neglect the Hereafter.)

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

[1] Ahmad 1:343.
[2] Fath Al-Bari 1:39, 8:547, 549, 707, and 13:508, and Muslim 1:330.

Seeing Allah in the Hereafter

Then Allah says,

[وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ]

(Some faces that Day shall be Nadirah.)

which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness.

[إِلَى رَبِّهَا نَاظِرَةٌ]

(Looking at their Lord.)

meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

(Verily, you all will see your Lord with your own eyes.)[1]

The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the Day of Judgement" The Prophet said,

«هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

(Are you harmed by seeing the sun and the moon when there are no clouds beneath them)

They replied, "No." The Prophet then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِك»

(Then you will surely see your Lord like that.)[2]

In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said,

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا»

(Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (`Asr prayer) then do so.)"[3]

Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet said,

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[1] Fath Al-Bari 13:430.
[2] Fath Al-Bari 13:429, and Muslim 1:439.
[3] Fath Al-Bari 13:429, and Muslim 1:439.

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللهُ تَعَالى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَة»

(When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra' They will say, `Haven't you whitened our faces Haven't you entered us into Paradise and saved us from the Fire' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyadah).) Then he recited this Ayah,

[لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ]

(For those who have done good is the best and extra (Ziyadah).) (10:26)[1]

Also among the Hadiths, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet said,

«إِنَّ اللهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَك»

(Verily, Allah will appear before the believers while He is laughing.)[2]

This will take place on the open plains of the Resurrection place. In some of these Hadiths, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise. If it were not due to fear of taking up a lot of space, we would present all of these Hadiths with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsir, and Allah is the Giver of success. This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allah. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allah says,

[وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ - تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ]

(And some faces that Day will be Basirah. Thinking that some calamity is about to fall on them.)

These are the faces of the sinners that will be Basirah on the Day of Judgement. Qatadah said, "This means gloomy."[3] As-Suddi said, "Their (the faces) color will change."[4]

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[1] Muslim 1:163.
[2] Muslim 1:178.
[3] At-Tabari 24:74.
[4] Al-Qurtubi 19:110.

[تَظُنُّ]

(Thinking) meaning, they will be certain.

[أَن يُفْعَلَ بِهَا فَاقِرَةٌ]

(that some calamity is about to fall on them.)

Mujahid said, "A disaster."[1] Qatadah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allah's statement,

[يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ]

(On the Day when some faces will become white and some faces will become black.) (3:106)

Similarly Allah says,

[وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَـحِكَةٌ مُّسْتَبْشِرَةٌ - وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ - أُوْلَـئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ]

(Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.) (80:38-42)

Allah also says,

[وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصْلَى نَاراً حَامِيَةً]

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.) (88:2-4)

until Allah says,

[وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لِّسَعْيِهَا رَاضِيَةٌ فِى جَنَّةٍ عَالِيَةٍ]

((Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.) (88:8-10)

And there are other similar Ayat and discussions (in the Qur'an).

[كَلاَّ إِذَا بَلَغَتِ التَّرَاقِىَ - وَقِيلَ مَنْ رَاقٍ - وَظَنَّ أَنَّهُ الْفِرَاقُ - وَالْتَفَّتِ السَّاقُ بِالسَّاقِ - إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ - فَلاَ صَدَّقَ وَلاَ صَلَّى - وَلَـكِن كَذَّبَ وَتَوَلَّى - ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى - أَوْلَى لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى - أَيَحْسَبُ الإِنسَـنُ أَن يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَى - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى - فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالاٍّنثَى - أَلَيْسَ ذَلِكَ بِقَـدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى]

(26. Nay, when it rea- ches to the collarbones.) (27. And it will be said: "Who can cure him") (28. And he will think that it was the parting;) (29. And one shank will be joined with another shank.) (30. The drive will be on that Day to your Lord!) (31. So, he neither believed nor prayed!) (32. But on

[1] At-Tabari 24:74.

the contrary, he denied and turned away!) (33. Then he walked in conceit to his family admiring himself!) (34. Woe to you! And then woe to you!) (35. Again, woe to you! And then woe to you!) (36. Does man think that he will be left neglected) (37. Was he not a Nutfah of semen emitted) (38. Then he became an `Alaqah; then shaped and fashioned in due proportion.) (39. And made of him two sexes, male and female.) (40. Is it not so then, that He would be able to give life to the dead)

Certainty will occur at the Time of Death Allah informs of the condition at the time of death and what terrors it contains.

May Allah make us firm at that time with the Firm Statement. Allah says,

[كَلاَّ إِذَا بَلَغَتِ التَّرَاقِىَ]

(Nay, when it reaches to the collarbones.)

If we make the word "Kalla" negative, then this Ayah means, `O son of Adam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.' If we consider the word "Kalla" to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that it is certainly true when the soul reaches the collarbones - meaning, `your soul will be pulled out of your body and it will reach your collarbones.' This is similar to Allah's statement,

[فَلَوْلاَ إِذَا بَلَغَتِ الْحُلْقُومَ - وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَـكِن لاَّ تُبْصِرُونَ - فَلَوْلاَ إِن كُنتُمْ غَيْرَ مَدِينِينَ - تَرْجِعُونَهَآ إِن كُنتُمْ صَـدِقِينَ]

(Then why do you not (intervene) when (the soul of the dying person) reaches the throat And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful) (56:83-87)

Thus, Allah similarly says here,

[كَلاَّ إِذَا بَلَغَتِ التَّرَاقِىَ - وَقِيلَ مَنْ رَاقٍ]

(Nay, when it reaches to the collarbones. And it will be said: "Who can cure him)

`Ikrimah reported from Ibn `Abbas that he said, "Meaning, who is the person who recites divine prayers of healing so that he may come and cure him"[1] Abu Qilabah made a similar statement when he said,

[وَقِيلَ مَنْ رَاقٍ]

[1] At-Tabari 24:75.

(And it will be said: "Who can cure him) "This means who is the doctor that can cure him"[1] Qatadah, Ad-Dahhak and Ibn Zayd all have similar statements.[2] `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning the Ayah,

[وَالْتَفَّتِ السَّاقُ بِالسَّاقِ]

(And one shank will be joined with another shank.)

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allah has mercy upon."[3] `Ikrimah said,

[وَالْتَفَّتِ السَّاقُ بِالسَّاقِ]

(And one shank will be joined with another shank.)

"The great matter (will be joined) with the great matter." Mujahid said, "A test (will be joined) with a test." Al-Hasan Al-Basri said concerning Allah's statement,

[وَالْتَفَّتِ السَّاقُ بِالسَّاقِ]

(And one shank will be joined with another shank.)

"These are your two shins when they are bound together."[4] In another narration from him (Al-Hasan) he said, "His two legs have died and they will not carry him while he used to walk around on them."[5] Concerning Allah's statement,

[إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ]

(The drive will be on that Day to your Lord!)

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allah says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at another time." This has been reported in the lengthy Hadith of Al-Bara'.[6] Verily, Allah says,

[وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ - ثُمَّ رُدُّواْ إِلَى اللَّهِ مَوْلَـهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَـسِبِينَ]

(He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allah, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.) (6:61,62)

[1] At-Tabari 24:75.
[2] At-Tabari 24:75.
[3] At-Tabari 24:76.
[4] At-Tabari 24:78.
[5] Al-Qurtubi 10:112.
[6] At-Tiwal by At-Tabarani no. 238, and similar with Al-Hakim 1:37, and Abu Dawud.

Mentioning the Case of the Denier

Allah says,

[فَلاَ صَدَّقَ وَلاَ صَلَّى - وَلَـكِن كَذَّبَ وَتَوَلَّى]

(So, he neither believed nor prayed! But on the contrary, he denied and turned away!)

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allah says,

[فَلاَ صَدَّقَ وَلاَ صَلَّى - وَلَـكِن كَذَّبَ وَتَوَلَّى - ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى]

(So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!)(75:31-33)

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allah's statement,

[وَإِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ انقَلَبُواْ فَكِهِينَ]

(And when they returned to their own people, they would return jesting.) (83:31)

Allah also says,

[إِنَّهُ كَانَ فِى أَهْلِهِ مَسْرُوراً - إِنَّهُ ظَنَّ أَن لَّن يَحُورَ]

(Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!) (84:13,14)

meaning, return.

[بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيراً]

(Yes! Verily, his Lord has been ever beholding him!) (84:15)

Ad-Dahhak reported from Ibn `Abbas that he said,

[ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى]

(Then he walked in conceit to his family admiring himself!)

"This means arrogantly."[1] Qatadah and Zayd bin Aslam both said, "Strutting."[2] Allah then says,

[أَوْلَى لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى]

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!)

This is a definite warning and threat from Allah to those who disbelieve in Him and strut about when walking. This means, `you deserve to strut like this while you have

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[1] Ad-Durr Al-Manthur 8:363.
[2] At-Tabari 24:81.

disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allah says,

[ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ]

(Taste you (this)! Verily you were (pretending to be) the mighty, the generous!) (44:49)

Similarly, Allah says,

[كُلُواْ وَتَمَتَّعُواْ قَلِيلاً إِنَّكُمْ مُّجْرِمُونَ]

(Eat and enjoy yourselves for a little. Verily, you are criminals.) (77:46)

Allah also says,

[فَاعْبُدُواْ مَا شِئْتُمْ مِّن دُونِهِ]

(So worship what you like besides Him.) (39:15) And like Allah's statement,

[اعْمَلُواْ مَا شِئْتُمْ]

(Do what you will.) (41:40)

There are other examples of this as well.

Abu `Abdur-Rahman An-Nasa'i recorded from Sa`id bin Jubayr that he said, "I mentioned to Ibn `Abbas,

[أَوْلَى لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى]

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!)

He (Ibn `Abbas) replied, `The Messenger of Allah said this to Abu Jahl, then Allah, the Mighty and Sublime, revealed this Ayah.'"[1] Ibn Abi Hatim recorded from Qatadah that he said concerning Allah's statement,

[أَوْلَى لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى]

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!)

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allah grabbed the clothes of the enemy of Allah, Abu Jahl. The Prophet then said to him, `Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allah, Abu Jahl, said, `Are you threatening me, O Muhammad By Allah! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.'"[2]

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[1] An-Nasai in Al-Kubra 6:504.

[2] This is a Mursal narration, but its meaning is supported by the previous narration.

Man will not be left neglected

Allah says,

[أَيَحْسَبُ الإِنسَـنُ أَن يُتْرَكَ سُدًى]

(Does man think that he will be left neglected)

As-Suddi said, "Meaning not resurrected." Mujahid, Ash-Shafi`i and `Abdur-Rahman bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the Ayah includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allah in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allah uses the beginning of creation as a proof for the repetition of the creation in His saying,

[أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَى]

(Was he not a Nutfah of semen emitted)

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs

[ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى]

(Then he became an `Alaqah; then shaped and fashioned in due proportion.)

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah. Thus, Allah says,

[فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالاٍّنثَى]

(And made of him two sexes, male and female.)

Then Allah says,

[أَلَيْسَ ذَلِكَ بِقَـدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى]

(Is it not so then, that He would be able to give life to the dead)

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allah's saying;

[وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ]

(And He it is Who originates the creation, then He will repeat it; this is easier for Him.) (30:27)

The first view is more popular, and Allah knows best.

Supplication upon completing this Surah

Abu Dawud recorded from Musa bin Abi `A'ishah that he said, "A man used to pray on top of his house and whenever he recited,

[أَلَيْسَ ذَلِكَ بِقَـدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى]

(Is it not so then, that He would be able to give life to the dead?)

he would say, `Glory to You, of course.' So the people asked him about that and he said, `I heard it from the Messenger of Allah .'" Abu Dawud was alone in transmitting this Hadith and he did not mention who this Companion was, but there is no harm in that. This is the end of the Tafsir of Surat Al-Qiyamah, all praise and thanks are due to Allah.

The Tafsir of Surat Al-Insan[1]

(Chapter - 76)

Which was revealed in Makkah

The Recitation of Surat As-Sajdah and Al-Insan in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in Sahih Muslim from Ibn `Abbas that the Messenger of Allah used to recite in the Morning prayer on Friday:

[الم تَنزِيلَ]

(Alif Lam Mim. The revelation...)(32) and;

[هَلْ أَتَى عَلَى الإِنسَـــنِ]

(Has there not been over man...) (76)[2]

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[هَلْ أَتَى عَلَى الإِنسَـــنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً - إِنَّا خَلَقْنَا الإِنسَـــنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـــهُ سَمِيعاً بَصِيراً - إِنَّا هَدَيْنَـــهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً -]

(1. Has there not been over man a period of time, when he was not a thing worth mentioning) (2. Verily, We have created man from Nutfah Amshaj, in order to try him, so, We made him hearer and seer.) (3. Verily, We guided him to the way, whether he be grateful or ungrateful.)

Allah created Man after He did not exist

Allah informs that He brought man into existence after he was not even a thing worth mentioning, due to his lowliness and weakness. Allah says,

[هَلْ أَتَى عَلَى الإِنسَـــنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً]

(Has there not been over man a period of time, when he was not a thing worth mentioning)

Then Allah explains this by saying,

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[1] This Surah is also known as Surat Ad-Dahr.

[2] Muslim 2:599.

[إِنَّا خَلَقْنَا الإِنسَـنَ مِن نُّطْفَةٍ أَمْشَاجٍ]

(Verily, We have created man from Nutfah Amshaj,)

meaning, mixed. The words Mashaj and Mashij mean something that is mixed together. Ibn `Abbas said concerning Allah's statement,

[مِن نُّطْفَةٍ أَمْشَاجٍ]

(from Nutfah Amshaj,)

"This means the fluid of the man and the fluid of the woman when they meet and mix."[1] Then man changes after this from stage to stage, condition to condition and color to color. `Ikrimah, Mujahid, Al-Hasan and Ar-Rabi` bin Anas all made statements similar to this. They said, "Amshaj is the mixing of the man's fluid with the woman's fluid."[2] Concerning Allah's statement,

[نَّبْتَلِيهِ]

(in order to try him,) means, `We test him.' It is similar to Allah's statement,

[لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً]

(That He may test you which of you is best in deed.) (67:2)

Then Allah says,

[فَجَعَلْنَـهُ سَمِيعاً بَصِيراً]

(so, We made him hearer and seer.)

meaning, `We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

Allah guided Him to the Path, so Man is either Grateful or Ungrateful

Allah says,

[إِنَّا هَدَيْنَـهُ السَّبِيلَ]

(Verily, We guided to him the way,)

meaning, `We explained it to him, made it clear to him and showed it to him.' This is as Allah says,

[وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى]

(And as for Thamud, We guided them but they preferred blindness to guidance.) (41:17)

Allah also said,

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[1] At-Tabari 24:89.
[2] At-Tabari 24:89, 90.

[وَهَدَيْنَـهُ النَّجْدَينِ]

(And We guided him to the two ways.) (90:10)

meaning, `We explained to him the path of good and the path of evil.' This is the statement of `Ikrimah, `Atiyah, Ibn Zayd and Mujahid from what is well-known from him and the majority. Allah then says,

[إِمَّا شَاكِراً وَإِمَّا كَفُوراً]

(Whether he be grateful or ungrateful.)

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a Hadith from Abu Malik Al-Ash`ari. He said that the Messenger of Allah said,

«كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ، فَمُوبِقُهَا أَوْ مُعْتِقُهَا»

(All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.)[1]

[إِنَّآ أَعْتَدْنَا لِلْكَـفِرِينَ سَلَـسِلَ وَأَغْلَـلاً وَسَعِيراً - إِنَّ الاٌّبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَـفُوراً - عَيْناً يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيراً - يُوفُونَ بِالنَّذْرِ وَيَخَـفُونَ يَوْماً كَانَ شَرُّهُ مُسْتَطِيراً - وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنكُمْ جَزَآءً وَلاَ شُكُوراً - إِنَّا نَخَافُ مِن رَّبِّنَا يَوْماً عَبُوساً قَمْطَرِيراً - فَوَقَـهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَومِ وَلَقَّـهُمْ نَضْرَةً وَسُرُوراً - وَجَزَاهُمْ بِمَا صَبَرُواْ جَنَّةً وَحَرِيراً]

(4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa`ir.) (5. Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur.) (6. A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.) (7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.) (8. And they give food, inspite of their love for it, to the poor, the orphan and the captive,) (9. (Saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you.") (10. "Verily, We fear from our Lord a Day that is `Abus and Qamtarir.") (11. So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.) (12. And their recompense shall be Paradise, and silken garments, because they were patient.)

The Recompense of the Disbelievers and the Righteous

Allah informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa`ir. Sa`ir is the flame and fire of the Hell. This is as Allah says,

[1] Muslim 1:203.

[إِذِ الأٌّغْلَـلُ فِى أَعْنَـقِهِمْ والسَّلَـسِلُ يُسْحَبُونَ - فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ]

(When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.) (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allah goes on to say,

[إِنَّ الأٌّبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَـفُوراً]

(Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur.)

The properties of the Kafur (camphor) are well known; cooling, having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Hasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allah said,

[عَيْناً يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيراً]

(A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.)

meaning, this (drink) that will be mixed for these righteous people will be taken from Kafur, which is a spring that Allah's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word Yashrabu (to drink) includes the meaning of Yarwa (to quench one's thirst). Allah then says,

[يُفَجِّرُونَهَا تَفْجِيراً]

(causing it to gush forth abundantly (Tafjir).)

meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. At-Tafjir means to cause to gush forth or flow out. This is as Allah says,

[وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأٌّرْضِ يَنْبُوعًا]

(And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.) (17:90)

And Allah says,

[وَفَجَّرْنَا خِلَـلَهُمَا نَهَراً]

(We caused a river to gush forth in the midst of them.) (18:33)

Mujahid said,

[يُفَجِّرُونَهَا تَفْجِيراً]

(causing it to gush forth abundantly.) "This means that they will divert it to wherever they wish."[1] `Ikrimah and Qatadah both made similar statements.[2] Ath-Thawri said, "They will cause it to flow wherever they wish."[3]

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[1] At-Tabari 24:94.
[2] Ad-Durr Al-Manthur 8:369.
[3] At-Tabari 24:95.

The Deeds of these Righteous People

Allah says,

[يُوفُونَ بِالنَّذْرِ وَيَخَـــفُونَ يَوْماً كَانَ شَرُّهُ مُسْتَطِيراً]

(They fulfill vows, and they fear a Day whose evil will be wide-spreading.)

meaning, they devote to worship Allah using that which He made obligatory upon them from actions of obligatory obedience that is based on Islamic legislation. They also worship Him by fulfilling their vows. Imam Malik reported from Talhah bin `Abdul-Malik Al-Ayli, who reported from Al-Qasim bin Malik, from `A'ishah that the Messenger of Allah said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلَا يَعْصِه»

(Whoever makes a vow to obey Allah, then he should obey Him. And whoever makes a vow to disobey Allah, then he should not disobey Him.)[1]

Al-Bukhari also recorded this Hadith from Malik.[2]

These people also abandon those forbidden things which He (Allah) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allah has had mercy. Ibn `Abbas said, "Spreading." Qatadah said, "By Allah! The evil of that Day will spread until it fills the heavens and the earth."[3] Concerning Allah's statement,

[وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ]

(And they give food, inspite of their love for it,)

It has been said that this means the love of Allah, the Most High. In their view the pronoun refers to Allah. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujahid and Muqatil, and it was the preferred opinion of Ibn Jarir.[4] This is similar to Allah's statement,

[وَءَاتَى الْمَالَ عَلَى حُبِّهِ]

(And gives his wealth, in spite of love for it.) (2:177)

Allah also says,

[لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ]

(By no means shall you attain Al-Birr[5] unless you spend of that which you love.) (3:92)

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[1] Muwatta' 2:476.
[2] Fath Al-Bari 11:589.
[3] At-Tabari 24:96.
[4] At-Tabari 24:96.
[5] See volume two, the Tafsir of Surat Al 'Imran (3:92)

In the Sahih, there is a Hadith which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وَتَخْشَى الْفَقْر»

(The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.)[1]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allah says,

[وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً]

(And they give food, inspite of their love for it, to the poor, the orphan and the captive,)

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded.[2] In reference to the captive, Sa`id bin Jubayr, Al-Hasan and Ad-Dahhak all said, "He is the captive among the people of the Qiblah (i.e., the Muslims)."[3] Ibn `Abbas said, "At that time (when this Ayah was revealed) their (the Muslims') captives were idolators."[4] Proof for this is that on the day of Badr the Messenger of Allah commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. `Ikrimah said, "They (captives) are the slaves."[5] Ibn Jarir preferred this opinion since the Ayah generally refers to both the Muslim and the idolators.[6] Sa`id bin Jubayr, `Ata', Al-Hasan and Qatadah all made similar statements. The Messenger of Allah advised treating servants well in more than one Hadith. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُم»

(The prayer (As-Salah) and what your right hand possesses (slaves).)[7]

Mujahid said, "He (the captive) is the prisoner."[8] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

[إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ]

(We feed you seeking Allah's Face only.)

meaning, hoping for the reward of Allah and His pleasure.

[لاَ نُرِيدُ مِنكُمْ جَزَآءً وَلاَ شُكُوراً]

(We wish for no reward, nor thanks from you.)

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[1] Fath Al-Bari 3:334.
[2] See volume one, the Tafsir of Surat Al-Baqarah (2:177) and volume four, the Tafsir of Surat At-Tawbah (9:60).
[3] At-Tabari 24:97.
[4] ‘Abdur-Razaaq 3:337.
[5] Al-Qurtubi 19:129.
[6] At-Tabari 24:98.
[7] An-Nasai in Al-Kubra 4:258.
[8] At-Tabari 24:98.

meaning, `we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.'

Mujahid and Sa`id bin Jubayr both said, "By Allah! They do not say this with their tongues, but rather, Allah knows it in their hearts and He commends them for it. Every seeker should seek after this."[1]

[إِنَّا نَخَافُ مِن رَّبِّنَا يَوْماً عَبُوساً قَمْطَرِيراً]

(Verily, We fear from our Lord a Day that is `Abus and Qamtarir.)

meaning, `we only do this so that perhaps Allah may have mercy on us and treat us with gentleness on the Day that is `Abus and Qamtarir.' `Ali bin Abi Talhah reported from Ibn `Abbas, "`Abus means difficult and Qamtarir means long."[2] `Ikrimah and others said from Ibn Abbas,

[يَوْماً عَبُوساً قَمْطَرِيراً]

(a Day that is `Abus and Qamtarir (hard and distressful, that will make the faces look horrible from extreme dislike to it.))

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."[3] Mujahid said, "Abus `Abis means (frowning with) the two lips and Qamtarir means drawing up the face in a scowl." Sa`id bin Jubayr and Qatadah said, "Faces will be made to frown due to dismay. Qamtarir is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, " `Abus is the evil and Qamtarir is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allah says,

[فَوَقَـهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَومِ وَلَقَّـهُمْ نَضْرَةً وَسُرُوراً]

(So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.)

This is used as a way of eloquence in stating similarity (i.e., two similar things).

[فَوَقَـهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَومِ]

(So, Allah saved them from the evil of that Day,)

meaning, He protects them from that which they fear of it.

[وَلَقَّـهُمْ نَضْرَةً]

[1] At-Tabari 24:98.
[2] At-Tabari 24:100.
[3] At-Tabari 24:99.

(and gave them Nadrah (a light of beauty))

meaning, in their faces.

[وَسُرُوراً]

(And joy) in their hearts. Al-Hasan Al-Basri, Qatadah, Abu `Aliyah and Ar-Rabi` bin Anas all stated this.[1] This is similar to Allah's statement,

[وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَـحِكَةٌ مُّسْتَبْشِرَةٌ]

(Some faces that Day will be bright, laughing, rejoicing at good news.)

This is because if the heart is happy, then the face will be enlightened. As Ka`b bin Malik said in his lengthy Hadith about Allah's Messenger , whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon.[2] `A'ishah said, "The Messenger of Allah entered into my home happy and his facial expression was glowing." And the Hadith continues.[3]

Allah then says,

[وَجَزَاهُمْ بِمَا صَبَرُواْ]

(And their recompense because they were patient)

meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Hafiz Ibn `Asakir said in his biography of Hisham bin Sulayman Ad-Darani, "Surat Al-Insan was recited to Abu Sulayman Ad-Darani, and when the reciter reached the Ayah where Allah says,

[وَجَزَاهُمْ بِمَا صَبَرُواْ جَنَّةً وَحَرِيراً]

(And their recompense shall be Paradise, and silken garments, because they were patient.)

he (Abu Sulayman) said, `Because they were patient in leaving off their desires in the world.'"

[مُّتَّكِئِينَ فِيهَا عَلَى الاٌّرَائِكِ لاَ يَرَوْنَ فِيهَا شَمْساً وَلاَ زَمْهَرِيراً - وَدَانِيَةً عَلَيْهِمْ ظِلَـلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً - وَيُطَافُ عَلَيْهِمْ بِـَانِيَةٍ مِّن فِضَّةٍ وَأَكْوابٍ كَانَتْ قَوَارِيرَاْ - قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيراً - وَيُسْقَوْنَ فِيهَا كَأْساً كَانَ مِزَاجُهَا زَنجَبِيلاً - عَيْناً فِيهَا تُسَمَّى سَلْسَبِيلاً - وَيَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤاً مَّنثُوراً - وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَمُلْكاً كَبِيراً - عَـلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّواْ أَسَاوِرَ مِن فِضَّةٍ وَسَقَـهُمْ رَبُّهُمْ شَرَاباً طَهُوراً - إِنَّ هَـذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُوراً]

[1] At-Tabari 24:101.
[2] Fath Al-Bari 6:653.
[3] Fath Al-Bari 6:653.

(13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.) (14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.) (15. And among them will be passed round vessels of silver and cups of crystal --) (16. (Qawarir) Crystal-clear, made of silver. They will determine the measure thereof.) (17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger),) (18. A spring there, called Salsabil.) (19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) (20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.) (21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.) (22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.")

The raised Couches and the lack of Heat and Cold

Allah tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive favors that they will be given. Allah says,

[مُّتَّكِئِينَ فِيهَا عَلَى الاٌّرَائِكِ]

(Reclining therein on raised couches.)

This has already been discussed in Surat As-Saffat and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated We have also mentioned that the Al-Ara'ik are couches beneath curtained canopies. Concerning Allah's statement,

[لاَ يَرَوْنَ فِيهَا شَمْساً وَلاَ زَمْهَرِيراً]

(they will see there neither the excessive heat, nor the excessive bitter cold.)

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

[وَدَانِيَةً عَلَيْهِمْ ظِلَـلُهَا]

(And the shade thereof is close upon them.)

meaning, the branches will be close to them.

[وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً]

(And the bunches of fruit thereof will hang low within their reach.)

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allah says in another Ayah,

[وَجَنَى الْجَنَّتَيْنِ دَانٍ]

(And fruits of the two gardens will be near at hand.) (55:54)

Allah also says,

[قُطُوفُهَا دَانِيَةٌ]

(The fruits in bunches whereof will be low and near at hand.) (69:23)

Mujahid said,

[وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً]

(And the bunches of fruit thereof will hang low within their reach.)

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allah's statement,

[تَذْلِيلاً]

(will hang low within their reach).[1]

" Qatadah said, "No thorn or distance will repel their hands away from it (the fruit)."[2]

Vessels of Silver and Drinking Cups

Allah says,

[وَيُطَافُ عَلَيْهِمْ بِـَانِيَةٍ مِّن فِضَّةٍ وَأَكْوابٍ]

(And among them will be passed round vessels of silver and cups of crystal)

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allah says,

[قَوَارِيرَاْقَوَارِيرَاْ مِن فِضَّةٍ]

((Qawarir) Crystal-clear, made of silver.)

Ibn `Abbas, Mujahid, Al-Hasan Al-Basri and others have all said, "It (Qawarir) is the whiteness of silver in the transparency of glass."[1] Qawarir is only made of glass. So these

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[1] At-Tabari 24:103.
[2] At-Tabari 24:103.

cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allah said,

[قَدَّرُوهَا تَقْدِيراً]

(They will determine the measure thereof.)

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Ibn Abza, `Abdullah bin `Ubayd bin `Umayr, Ash-Sha`bi and Ibn Zayd. This was stated by Ibn Jarir and others.[2] This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of Salsabil

Allah says,

[وَيُسْقَوْنَ فِيهَا كَأْساً كَانَ مِزَاجُهَا زَنجَبِيلاً]

(And they will be given to drink there of a cup mixed with Zanjabil (ginger),)

meaning, they -- the righteous -- will also be given a drink from these cups.

[كَأْساً]

(a cup) meaning, a drink of wine.

[كَانَ مِزَاجُهَا زَنجَبِيلاً]

(mixed with Zanjabil (ginger),)

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allah, they will drink from all of it however they wish, as Qatadah and others have said.[3] The statement of Allah has already preceded which says,

[عَيْناً يَشْرَبُ بِهَا عِبَادُ اللَّهِ]

(A spring wherefrom the servants of Allah will drink.) (76:6)

And here Allah says,

[عَيْناً فِيهَا تُسَمَّى سَلْسَبِيلاً]

(A spring there, called Salsabil.)

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[1] At-Tabari 24:105, 106.
[2] At-Tabari 24:106, 107, and Al-Qurtubi 19:141.
[3] At-Tabari 24:107.

meaning, the ginger will be in a spring in Paradise that is called Salsabil . `Ikrimah said, "It (Salsabil) is the name of a spring in Paradise." Mujahid said, "It is called this due to its continuous flowing and the severity of its current."[1]

The Boys and Servants

Allah says,

[وَيَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤاً مَّنثُوراً]

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.)

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

[مُّخَلَّدُونَ]

(everlasting youth.)

meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allah's statement,

[إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤاً مَّنثُوراً]

(If you see them, you would think them scattered pearls.)

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place. Allah says,

[وَإِذَا رَأَيْتَ]

(And when you look)

meaning, `when you see it, O Muhammad.'

[ثُمَّ]

(there)

meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

[رَأَيْتَ نَعِيماً وَمُلْكاً كَبِيراً]

(You will see a delight, and a great dominion.)

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[1] At-Tabari 24:108.

meaning, there will be a great kingdom that belongs to Allah and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا»

(verily, you will have similar to the world and ten worlds like it (in addition to it).")[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah?

The Garments and Ornaments

Allah says,

[عَـلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ]

(Their garments will be of fine green silk, and Istabraq.)

meaning, among the garments of the people of Paradise is silk and Sundus, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning Istabraq (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

[وَحُلُّواْ أَسَاوِرَ مِن فِضَّةٍ]

(They will be adorned with bracelets of silver,)

This is a description of the righteous. In reference to those who will be near to Allah, then their description is as Allah says,

[يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ]

(Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (22:23)

After Allah mentions the outward beautification with silk and ornaments, He then says,

[وَسَقَـهُمْ رَبُّهُمْ شَرَاباً طَهُوراً]

(and their Lord will give them a purifying drink.)

meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, `Ali bin Abi Talib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allah will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a

[1] Muslim 1:173.

glow of delight will run all over them. Thus, Allah informs of their outward condition and their inner beauty."[1] Allah then says,

[إِنَّ هَـذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُوراً]

(Verily, this is a reward for you, and your endeavor has been accepted.)

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allah says,

[كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الاٌّيَّامِ الْخَالِيَةِ]

(Eat and drink at ease for that which you have sent forth before you in days past!) (69:24)

Allah also says,

[وَنُودُواْ أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ]

(And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.") (7:43)

Then Allah says,

[وَكَانَ سَعْيُكُم مَّشْكُوراً]

(and your endeavor has been accepted) mean- ing, `Allah the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

[إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْءَانَ تَنزِيلاً - فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تُطِعْ مِنْهُمْ ءَاثِماً أَوْ كَفُوراً - وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً - وَمِنَ الَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيلاً - إِنَّ هَـؤُلاَءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْماً ثَقِيلاً - نَّحْنُ خَلَقْنَـهُمْ وَشَدَدْنَآ أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَـلَهُمْ تَبْدِيلاً إِنَّ هَـذِهِ تَذْكِرَةٌ فَمَن شَآءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلاً وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِ وَالظَّـلِمِينَ أَعَدَّ لَهُمْ عَذَاباً أَلِيماً]

(23. Verily, it is We Who have sent down the Qur'an to you by stages.) (24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.) (25. And remember the Name of your Lord every morning and afternoon.) (26. And during the night, prostrate yourself to Him, and glorify Him a long night through.) (27. Verily, these love the present life of this world, and put behind them a heavy Day.) (28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.) (29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.) (30. But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.) (31. He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.)

[1] Al-Qurtubi 19:47.

Mention of the Qur'an's Revelation and the Command to be Patient and remember Allah

Allah reminds His Messenger of how He blessed him by revealing the Magnificent Qur'an to him.

[فَاصْبِرْ لِحُكْمِ رَبِّكَ]

(Therefore be patient with constancy to the command of your Lord.,)

meaning, `just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

[وَلاَ تُطِعْ مِنْهُمْ ءَاثِماً أَوْ كَفُوراً]

(And obey neither a sinner (Athim) nor a disbeliever (Kafur) among them.)

meaning, `do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allah, for verily, Allah will protect you from the people.' The Athim is the sinner in his deeds and the Kafur is the disbeliever in his heart.

[وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً]

(And remember the Name of your Lord every morning and afternoon.)

meaning, at the beginning of the day and at its end.

[وَمِنَ الَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيلاً]

(And during the night, prostrate yourself to Him, and glorify Him a long night through.)

This is similar to Allah's statement,

[وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا]

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqam Mahmud.) (17:79)

Similarly, Allah also says,

[يأَيُّهَا الْمُزَّمِّلُ - قُمِ الَّيْلَ إِلاَّ قَلِيلاً - نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلاً - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْءَانَ تَرْتِيلاً]

(O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'an Tartil.) (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allah reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

[إِنَّ هَـــؤُلاَءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْماً ثَقِيلاً]

(Verily, these love the present life of this world, and put behind them a heavy Day.)

meaning, the Day of Judgement. Then Allah says,

[نَّحْنُ خَلَقْنَـــهُمْ وَشَدَدْنَآ أَسْرَهُمْ]

(It is We Who created them, and We have made them of strong build.)

Ibn `Abbas, Mujahid and others have said, "This means their creation."[1]

[وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَـــلَهُمْ تَبْدِيلاً]

(And when We will, We can replace them with others like them with a complete replacement.)

meaning, `when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarir both said,

[وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَـــلَهُمْ تَبْدِيلاً]

(And when We will, We can replace them with others like them with a complete replacement.)

"This means, if We wish We can bring another group of people besides them (in their place)."[2] This is like Allah's statement,

[إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِـــاخَرِينَ وَكَانَ اللَّهُ عَلَى ذلِكَ قَدِيراً]

(If He wills, He can take you away, O people, and bring others. And Allah is capable over that.) (4:133)

This is also like His statement,

[إِن يَشَأْ يُذْهِبْكُـــمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ]

(If He wills, He can remove you and bring a new creation! And for Allah that is not hard or difficult.) (14:19-20)

[1] At-Tabari 24:118.
[2] At-Tabari 24:118, 119.

The Qur'an is a Reminder, and Guidance comes from the Help of Allah

Allah then says,

[إِنَّ هَـذِهِ تَذْكِرَةٌ]

(Verily, this is an admonition,)

meaning, this Surah is a reminder.

[فَمَن شَآءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلاً]

(so whosoever wills, let him take a path to his Lord.)

meaning, a path and a way. This means, whoever wishes to be guided by the Qur'an. This is similar to Allah's statement,

[وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُواْ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ]

(And what loss have they if they had believed in Allah and in the Last Day.) (4:39)

Then Allah says,

[وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ]

(But you cannot will, unless Allah wills.)

meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

[إِلاَّ أَن يَشَآءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً]

(Unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.)

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

[إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً]

(Verily, Allah is Ever All-Knowing, All-Wise.)

Then He says,

[يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِ وَالظَّـلِمِينَ أَعَدَّ لَهُمْ عَذَاباً أَلِيماً]

(He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.)

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him.

This is the end of the Tafsir of Surat Al-Insan. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Mursalat

(Chapter - 77)

Which was revealed in Makkah

The Revelation of this Surat and its Recitation in the Maghrib Prayer

Al-Bukhari recorded from `Abdullah - that is Ibn Mas`ud -- that he said, "While we were with the Messenger of Allah in a cave at Mina,

[وَالْمُرْسَلَـتِ]

(By the Mursalat.) was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet said,

«اقْتُلُوهَا»

(Kill it!) So we quickly went after it, but it got away. Then the Prophet said,

«وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا»

(It was saved from your harm just as you all were saved from its harm.)"[1]

Muslim also recorded this Hadith by way of Al-A`mash.[2] Imam Ahmad recorded from Ibn `Abbas, who reported from his mother that she heard the Prophet reciting

[وَالْمُرْسَلَـتِ عُرْفاً]

(By the Mursalat.) in the Maghrib prayer.[3] In a report from Malik on the authority of Ibn `Abbas, he narrated that Umm Al-Fadl (his mother) heard him (Ibn `Abbas) reciting

[وَالْمُرْسَلَـتِ عُرْفاً]

(By the Mursalat `Urfa.) (77:1)

so she said, "O my son! You reminded me with your recitation of this Surat. Verily, it is the last thing I heard from the Messenger of Allah . He recited it in the Maghrib prayer (i.e., before he died)."[4] Both Al-Bukhari and Muslim recorded this report in the Two Sahihs by way of Malik.[5]

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[1] Fath Al-Bari 4:42.
[2] Muslim 4:1755.
[3] Ahmad 6:338.
[4] Muwatta' 1:78.
[5] Fath Al-Bari 2:287, and Muslim 1:338.

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالْمُرْسَلَـتِ عُرْفاً - فَالْعَـصِفَـتِ عَصْفاً - والنَّـشِرتِ نَشْراً - فَالْفَـرِقَـتِ فَرْقاً - فَالْمُلْقِيَـتِ ذِكْراً - عُذْراً أَوْ نُذْراً - إِنَّمَا تُوعَدُونَ لَوقِعٌ - فَإِذَا النُّجُومُ طُمِسَتْ - وَإِذَا السَّمَآءِ فُرِجَتْ - وَإِذَا الْجِبَالُ نُسِفَتْ - وَإِذَا الرُّسُلُ أُقِّتَتْ - لايّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ - وَمَآ أَدْرَاكَ مَا يَوْمُ الْفَصْلِ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ -]

(1. By the Mursalat `Urfa.) (2. The `Asifat `Asfa.) (3. And the Nashirat Nashra.) (4. The Fariqat that separate.) (5. The Mulqiyat that remind,) (6. Excusing or warning.) (7. Surely, what you are promised will occur.) (8. Then when the stars lose their lights.) (9. And when Furijat the heaven.) (10. And when the mountains are blown away.) (11. And when the Messengers are Uqqitat.) (12. For what Day are these signs postponed) (13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).) (14. And what will explain to you what is the Day of Sorting Out) (15. Woe that Day to the deniers (of the Day of Resurrection)!)

Allah's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Hatim recorded that Abu Hurayrah said,

[وَالْمُرْسَلَـتِ عُرْفاً]

(By the Mursalat `Urfa.) "The angels." From Masruq, Abu Ad-Duha, Mujahid in one narrations from him, As-Suddi and Ar-Rabi` bin Anas, statements similar to this have been reported.

It has been reported from Abu Salih that he said, "These are the Messenger." In another narration from him (Abu Salih) he said that it means the angels. Abu Salih has also said the meaning of Al-`Asifat, An-Nashirat, Al-Fariqat and Al-Mulqiyat, that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Batin, who reported from Abu Al-`Ubaydayn that he asked Ibn Mas`ud about the meaning of Al-Mursalat `Urfa, and he (Ibn Mas`ud) said, "The wind." He said the same about Al-`Asifat `Asfa and An-Nashirat Nashra, that they all refer to the wind.[1] Ibn `Abbas, Mujahid and Qatadah all said the same.[2]

Ibn Jarir confidently affirmed that Al-`Asifat `Asfa means the wind just as Ibn Mas`ud and those who followed him said.However, he (Ibn Jarir) did not affirm whether An-Nashirat Nashra are the angels or the wind as has preceded. It has been reported from

[1] At-Tabari 24:124, 125.
[2] At-Tabari 24:123-126.

Abu Salih that An-Nashirat Nashra is the rain. The most obvious meaning is as Allah says,

[وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ]

(And we send the winds fertilizing.) (15:22)

He also says,

[وَهُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشْرىً بَيْنَ يَدَىْ رَحْمَتِهِ]

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).) (7:57)

Similarly, Al-`Asifat are winds. It is said (in Arabic) that the winds `Asifat when they make noise with their blowing. Likewise, An-Nashirat are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord. Allah then says,

[فَالْفَـرِقَـتِ فَرْقاً - فَالْمُلْقِيَـتِ ذِكْراً - عُذْراً أَوْ نُذْراً]

(The Fariqat that separate, the Mulqiyat that remind, excusing or warning.)

meaning, the angels. This was said by Ibn Mas`ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Ath-Thawri.[1] There is no difference of opinion here, because they (the angels) are the ones who descend with Allah's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvement for the creatures and a warning for them of Allah's torment if they oppose His command. Allah said,

[إِنَّمَا تُوعَدُونَ لَوَقِعٌ]

(Surely, what you are promised will occur.)

This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allah says,

[فَإِذَا النُّجُومُ طُمِسَتْ]

(Then when the stars lose their lights.)

meaning, their light will leave. This is similar to Allah's statement,

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[1] At-Tabari 24:128, 129.

[وَإِذَا النُّجُومُ انكَدَرَتْ]

(And when the star fall.) (81:2) It is also similar to His statement,

[وَإِذَا الْكَوَاكِبُ انتَثَرَتْ]

(And when the stars have fallen and scattered.) (82:2)

Then Allah says,

[وَإِذَا السَّمَآءُ فُرِجَتْ]

(And when Furijat the heaven.)

meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

[وَإِذَا الْجِبَالُ نُسِفَتْ]

(And when the mountains are blown away.)

meaning, they will be removed and no sight or trace of them will remain. This is as Allah says,

[وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً]

(And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust.") (20:105)

Allah also says,

[" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الاٌّرْضَ بَارِزَةً وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً]

(And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.) (18:47)

Then He says,

[وَإِذَا الرُّسُلُ أُقِّتَتْ]

(And when the Messengers are Uqqitat.)

Al-`Awfi narrated from Ibn `Abbas that he said that Uqqitat means "Gathered."[1] Ibn Zayd said, "This is similar to Allah's statement,

[يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ]

(On the Day when Allah will gather the Messengers together.)[2]

Mujahid said,

[أُقِّتَتْ]

(Uqqitat.) "This means postponed."[1] Ath-Thawri narrated from Mansur, who narrated from Ibrahim that he said concerning the word,

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[1] At-Tabari 24:129.
[2] At-Tabari 24:130.

[أُقِّتَتْ]

(Uqqitat.) "This means promised."[2] It seems as though he holds this to be similar to Allah's statement,

[وَأَشْرَقَتِ الاٌّرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِالْحَقِّ وَهُمْ لاَ يُظْلَمُونَ]

(And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.) (39:69)

Then Allah says,

[لأَىِّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ - وَمَآ أَدْرَاكَ مَا يَوْمُ الْفَصْلِ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(For what Day are these signs postponed For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers!)

Allah is saying, `for which day are the Messengers postponed and their matter expected, so that the Hour will be established' This is as Allah says,

[فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ - يَوْمَ تُبَدَّلُ الاٌّرْضُ غَيْرَ الاٌّرْضِ وَالسَّمَـوَتُ وَبَرَزُواْ للَّهِ الْوَاحِدِ الْقَهَّارِ]

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:47, 48)

This is the Day of Sorting Out, as Allah says,

[لِيَوْمِ الْفَصْلِ]

(the Day of Sorting Out.) Then Allah says, in magnifying its matter,

[وَمَآ أَدْرَاكَ مَا يَوْمُ الْفَصْلِ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers.)

meaning, woe unto them from Allah's torment that is coming in the future.

[أَلَمْ نُهْلِكِ الاٌّوَّلِينَ - ثُمَّ نُتْبِعُهُمُ الاٌّخِرِينَ - كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ فَجَعَلْنَـهُ فِى قَرَارٍ مَّكِينٍ إِلَى قَدَرٍ مَّعْلُومٍ فَقَدَرْنَا فَنِعْمَ الْقَـدِرُونَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ أَلَمْ نَجْعَلِ الاٌّرْضَ كِفَاتاً أَحْيَآءً وَأَمْوَتاً وَجَعَلْنَا فِيهَا رَوَاسِىَ شَـمِخَـتٍ وَأَسْقَيْنَـكُم مَّآءً فُرَاتاً وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(16. Did We not destroy the ancients) (17. So shall We make later generations to follow them.) (18. Thus do We deal with the criminals.) (19. Woe that Day to the deniers!) (20. Did We not create you from a despised water) (21. Then We placed it in a place of safety,) (22. For a known period) (23. So We did measure; and We are the best to measure.) (24. Woe that

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[1] At-Tabari 24:130.
[2] At-Tabari 24:130.

Day to the deniers!) (25. Have We not made the earth Kifat (a receptacle)) (26. For the living and the dead) (27. And have placed therein fixed towers, and have given you Furat water) (28. Woe that Day to the deniers!)

The Call to contemplate the various Manifestations of Allah's Power

Allah says,

[أَلَمْ نُهْلِكِ الاٌّوَّلِينَ]

(Did We not destroy the ancients)

meaning, those who rejected the Messengers and opposed what they came to them with.

[ثُمَّ نُتْبِعُهُمُ الاٌّخِرِينَ]

(So shall We make later generations to follow them.)

meaning, from those who are similar to them. Thus, Allah says,

[كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Thus do We deal with the criminals. Woe that Day to the deniers!)

Ibn Jarir said this.[1] Then Allah reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

[أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ]

(Did We not create you from a despised water)

meaning, weak and despised in comparison to the power of the Creator. This is similar to what has been reported in the Hadith of Busr bin Jahhash (that Allah says),

«ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

("(O) Son of Adam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)")[2]

[فَجَعَلْنَـهُ فِى قَرَارٍ مَّكِينٍ]

(Then We placed it in a place of safety,)

meaning, `We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allah said:

[إِلَى قَدَرٍ مَّعْلُومٍ]

(For a known period)

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[1] At-Tabari 24:131.
[2] Ahmad 4:210.

meaning, for a fixed period of time, which is from six months to nine months. Thus, Allah says,

[فَقَدَرْنَا فَنِعْمَ الْقَـــدِرُونَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(So We did measure; and We are the best to measure. Woe that Day to the deniers!)

Then Allah says,

[أَلَمْ نَجْعَلِ الاٌّرْضَ كِفَاتاً - أَحْيَآءً وَأَمْوتاً]

(Have We not made the earth Kifat for the living and the dead)

Ibn `Abbas said, "Kifat means a place of shelter."[1] Mujahid said, "It holds the dead so that nothing is seen of it."[2] Ash-Sha`bi said, "Its interior is for your dead and its surface is for your living."[3] Mujahid and Qatadah also said this.[4]

[وَجَعَلْنَا فِيهَا رَوَاسِىَ شَـمِخَـتٍ]

(And have placed therein fixed towers,)

meaning, the mountains. The earth is held in place with them so that it does not shake and sway.

[وَأَسْقَيْنَـكُم مَّآءً فُرَاتاً]

(and have given you Furat water)

meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe that Day to the deniers!)

meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

[انطَلِقُواْ إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُواْ إِلَى ظِلٍّ ذِى ثَلَـثِ شُعَبٍ - لاَّ ظَلِيلٍ وَلاَ يُغْنِى مِنَ اللَّهَبِ - إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَـلَةٌ صُفْرٌ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ هَـذَا يَوْمُ لاَ يَنطِقُونَ وَلاَ يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ هَـذَا يَوْمُ الْفَصْلِ جَمَعْنَـكُمْ وَالاٌّوَّلِينَ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(29. (It will be said to the disbelievers): "Depart you to that which you used to deny!") (30. "Depart you to a shadow in three columns,") (31. "Neither shady nor of any use against the fierce flame of the Fire.") (32. Verily, it (Hell) throws sparks (huge) as Al-Qasr,) (33. As if they were Sufr camels.) (34. Woe that Day to the deniers (of the Day of Resurrection)!) (35. That

[1] At-Tabari 24:131..
[2] At-Tabari 24:134.
[3] At-Tabari 24:134.
[4] At-Tabari 24:134, 135.

will be a Day when they shall not speak (during some part of it),) (36. And they will not be permitted to put forth any excuse.) (37. Woe that Day to the deniers (of the Day of Resurrection)!) (38. That will be a Day of Decision! We have brought you and the men of old together!) (39. So, if you have a plot, use it against Me (Allah)!) (40. Woe that Day to the deniers (of the Day of Resurrection)!)

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allah informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

[انطَلِقُواْ إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُواْ إِلَى ظِلٍّ ذِى ثَلَـثِ شُعَبٍ]

(Depart you to that which you used to deny! Depart you to a shadow in three columns,)

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

[لاَّ ظَلِيلٍ وَلاَ يُغْنِى مِنَ اللَّهَبِ]

(Neither shady nor of any use against the fierce flame of the Fire.)

meaning, shade of the smoke that comes from the flame -- which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allah said,

[إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ]

(Verily, it throws sparks as Al-Qasr,)

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas`ud said, "Like forts."[1] Ibn `Abbas, Mujahid, Qatadah and Malik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."[2]

[كَأَنَّهُ جِمَـلَةٌ صُفْرٌ]

(As if they were Sufr camels.)

means, black camels. This is the view of Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarir favored this view. Ibn `Abbas Mujahid, and Sa`id bin Jubayr said about,

[جِمَـلَةٌ صُفْرٌ]

(Sufr camels.) "Meaning ropes of ships."

[إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ]

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[1] At-Tabari 24:163.
[2] At-Tabari 24:138.

(Verily, it (Hell) throws sparks as Al-Qasr.)

Imam Al-Bukhari recorded from Ibn `Abbas that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qasr.

[كَأَنَّهُ جِمَـلَةٌ صُفْرٌ]

(As if they were Sufr camels.)

These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."[1]

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe that Day to the deniers!)

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

[هَـذَا يَوْمُ لاَ يَنطِقُونَ]

(That will be a Day when they shall not speak,)

meaning, they will not speak.

[وَلاَ يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ]

(And they will not be permitted to put forth any excuse.)

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe that Day to the deniers!) Then Allah says,

[هَـذَا يَوْمُ الْفَصْلِ جَمَعْنَـكُمْ وَالاٌّوَّلِينَ - فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ]

(That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!)

This is an address from the Creator to His servants. He says to them,

[هَـذَا يَوْمُ الْفَصْلِ جَمَعْنَـكُمْ وَالاٌّوَّلِينَ]

[1] Fath Al-Bari 8:556.

(That will be a Day of Decision! We have brought you and the men of old together!)

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

[فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ]

(So, if you have a plot, use it against Me!)

This is a serious threat and a harsh warning. It means, `if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allah says,

[يَمَعْشَرَ الْجِنِّ وَالإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُواْ مِنْ أَقْطَـرِ السَّمَـوَتِ وَالاٌّرْضِ فَانفُذُواْ لاَ تَنفُذُونَ إِلاَّ بِسُلْطَـنٍ]

(O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (55:33)

Allah also says,

[وَلاَ تَضُرُّونَهُ شَيْئًا]

(And you will not harm Him in the least.) (11:57)

It is narrated in a Hadith (that Allah said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

("O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and thereby harm Me.")[1]

[إِنَّ الْمُتَّقِينَ فِى ظِلَـلٍ وَعُيُونٍ - وَفَوَكِهَ مِمَّا يَشْتَهُونَ - كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَا كُنتُمْ تَعْمَلُونَ - إِنَّا كَذَلِكَ نَجْزِى الْمُحْسِنِينَ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ - كُلُواْ وَتَمَتَّعُواْ قَلِيلاً إِنَّكُمْ مُّجْرِمُونَ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ - وَإِذَا قِيلَ لَهُمُ ارْكَعُواْ لاَ يَرْكَعُونَ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ - فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ]

(41. Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe) r camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

[1] Muslim 4:1994

The Final Abode for Those Who have Taqwa

Allah informs that His servants who have Taqwa and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmum, which is purtrid, black smoke. Allah says,

[وَفَوَكِهَ مِمَّا يَشْتَهُونَ]

(And fruits, such as they desire.)

meaning, and from other types of fruits, they will have whatever they request.

[كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَا كُنتُمْ تَعْمَلُونَ]

(Eat and drink comfortably for that which you used to do.)

meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allah says;

[إِنَّا كَذَلِكَ نَجْزِى الْمُحْسِنِينَ]

(Verily, thus We reward the Muhsinin.)

meaning, `this is Our reward for whoever does good deeds.'

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe that Day to the deniers!)

A Threat for Whoever denies the Day of Judgement

Allah says,

[كُلُواْ وَتَمَتَّعُواْ قَلِيلاً إِنَّكُمْ مُّجْرِمُونَ]

(Eat and enjoy yourselves for a little while. Verily, you are criminals.)

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allah says, s

[كُلُواْ وَتَمَتَّعُواْ قَلِيلاً]

(Eat and enjoy yourselves for a little while.)

meaning, for a period of time that is short, small and brief.

[إِنَّكُمْ مُّجْرِمُونَ]

(Verily, you are criminals.)

meaning, then you all will be driven to the fire of Hell which has already been mentioned.

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe that Day to the deniers!) This is similar to Allah's statement,

[نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ]

(We let them enjoy for a little while, then in the end We shall oblige them to a great torment.) (31:24)

Allah also says,

[قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ - مَتَـــعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ]

(Verily, those who invent a lie against Allah, will never be successsful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69,70)

Then Allah says,

[وَإِذَا قِيلَ لَهُمُ ارْكَعُواْ لاَ يَرْكَعُونَ]

(And when it is said to them: "Bow down yourself!" They bow not down.)

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allah says,

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe that Day to the deniers!) Then Allah says,

[فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ]

(Then in what statement after this will they believe)

meaning, if they do not believe in this Qur'an, then what talk will they believe in This is as Allah says,

[فَبِأَىِّ حَدِيثٍ بَعْدَ اللَّهِ وَءايَـــتِهِ يُؤْمِنُونَ]

(Then in which speech after Allah and His Ayat will they believe) (45: 6)

This is the end of the Tafsir of Surat Al-Mursalat, and all praise and thanks are due to Allah. He is the Giver of success and security.

The Tafsir of Surat An-Naba
(Chapter - 78)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Beneficent, the Most Merciful.

[عَمَّ يَتَسَآءَلُونَ - عَنِ النَّبَإِ الْعَظِيمِ - الَّذِى هُمْ فِيهِ مُخْتَلِفُونَ - كَلاَّ سَيَعْلَمُونَ - ثُمَّ كَلاَّ سَيَعْلَمُونَ - أَلَمْ نَجْعَلِ الاٌّرْضَ مِهَـداً - وَالْجِبَالَ أَوْتَاداً - وَخَلَقْنَـكُمْ أَزْوَجاً - وَجَعَلْنَا نَوْمَكُمْ سُبَاتاً - وَجَعَلْنَا الَّيْلَ لِبَاساً - وَجَعَلْنَا النَّهَارَ مَعَاشاً - وَبَنَيْنَا فَوْقَكُمْ سَبْعاً شِدَاداً - وَجَعَلْنَا سِرَاجاً وَهَّاجاً - وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَآءً ثَجَّاجاً - لِّنُخْرِجَ بِهِ حَبّاً وَنَبَاتاً - وَجَنَّـتٍ أَلْفَافاً]

(1. What are they asking about) (2. About the great news,) (3. About which they are in disagreement.) (4. Nay, they will come to know!) (5. Nay, again, they will come to know!) (6. Have We not made the earth as a bed,) (7. And the mountains as pegs) (8. And We have created you in pairs.) (9. And We have made your sleep as a thing for rest.) (10. And We have made the night as a covering,) (11. And We have made the day for livelihood.) (12. And We have built above you seven strong,) (13. And We have made (therein) a shining lamp.) (14. And We have sent down from the Mu`sirat water Thajjaj.) (15. That We may produce therewith grains and vegetations,) (16. And gardens that are Alfaf.)

Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allah says,

[عَمَّ يَتَسَآءَلُونَ - عَنِ النَّبَإِ الْعَظِيمِ]

(What are they asking about About the great news,)

meaning, what are they asking about They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

[الَّذِى هُمْ فِيهِ مُخْتَلِفُونَ]

(About which they are in disagreement.)

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allah threatens those who deny the Day of Judgement by saying,

[كَلاَّ سَيَعْلَمُونَ - ثُمَّ كَلاَّ سَيَعْلَمُونَ]

(Nay, they will come to know! Nay, again, they will come to know!)

This is a severe threat and a direct warning.

Mentioning Allah's Power, and the Proof of His Ability to resurrect the Dead

Then, Allah begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

[أَلَمْ نَجْعَلِ الاٌّرْضَ مِهَـداً]

(Have We not made the earth as a bed,)

meaning, an established, firm and peaceful resting place that is subservient to them.

[وَالْجِبَالَ أَوْتَاداً]

(And the mountains as pegs)

meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those who are in it. Then Allah says,

[وَخَلَقْنَـكُمْ أَزْوَجاً]

(And We have created you in pairs.)

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allah's statement,

[وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً]

(And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) (30:21)

[وَجَعَلْنَا نَوْمَكُمْ سُبَاتاً]

(And We have made your sleep as a thing for rest.)

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Ayah has been mentioned previously in Surat Al-Furqan.

[وَجَعَلْنَا الَّيْلَ لِبَاساً]

(And We have made the night as a covering,)

meaning, its shade and darkness covers the people. This is as Allah says,

[وَالَّيْلِ إِذَا يَغْشَـهَا]

(By the night as it conceals it.) (91:4)

Qatadah commented;

[وَجَعَلْنَا الَّيْلَ لِبَاساً]

(And We have made the night as a covering,)

meaning, a tranquil residence. Concerning Allah's statement,

[وَجَعَلْنَا النَّهَارَ مَعَاشاً]

(And We have made the day for livelihood.)

meaning, `We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are able to come and go for their livelihood, earning, business dealings and other than that as well.[1] In reference to Allah's statement,

[وَبَنَيْنَا فَوْقَكُمْ سَبْعاً شِدَاداً]

(And We have built above you seven strong,)

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allah says,

[وَجَعَلْنَا سِرَاجاً وَهَّاجاً]

(And We have made (therein) a shining lamp.)

meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allah then says,

[وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَآءً ثَجَّاجاً]

(And We have sent down from the Mu`sirat water Thajjaj.)

`Ali bin Abi Talhah reported from Ibn `Abbas that he said, "From the Mu`sirat means from the clouds."[2] This was also stated by `Ikrimah, Abu Al-`Aliyah, Ad-Dahhak, Al-Hasan, Ar-Rabi` bin Anas, Ath-Thawri, and it is preferred by Ibn Jarir.[3]

Al-Farra' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called Mu`sir when (the time of) her menstrual cycle approaches, yet she does not menstruate."[4] This is as Allah says,

[اللَّهُ الَّذِى يُرْسِلُ الرِّيَـحَ فَتُثِيرُ سَحَاباً فَيَبْسُطُهُ فِى السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ كِسَفاً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلاَلِهِ]

(Allah is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!) (30:48)

meaning, from its midst. Concerning Allah's statement,

[1] At-Tabari 24:152.
[2] At-Tabari 24:154.
[3] At-Tabari 24:153, 154, and Al-Baghawi 4:437.
[4] Al-Baghawi 4:437.

[مَآءً ثَجَّاجاً]

(water Thajjaj) Mujahid, Qatadah, and Ar-Rabi` bin Anas all said, "Thajjaj means poured out."[1] At-Thawri said, "Continuous."[2] Ibn Zayd said, "Abundant."[3] In the Hadith of the woman with prolonged menstrual bleeding, when the Messenger of Allah said to her,

«أَنْعَتُ لَكِ الْكُرْسُف»

(I suggest you to make an absorbent cloth for yourself.)"

Meaning, `dress the area with cotton.' The woman replied, "O Messenger of Allah! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajja)."[4] This contains an evidence for using the word Thajj to mean abundant, continuous and flowing. And Allah knows best. Allah said,

[لِّنُخْرِجَ بِهِ حَبّاً وَنَبَاتاً - وَجَنَّـتٍ أَلْفَافاً]

(That We may produce therewith corn and vegetation, and gardens that are Alfaf.)

meaning, `so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

[حَبّاً]

(grains) This refers to that which is preserved for (the usage) of humans and cattle.

[وَنَبَاتاً]

(and vegetations) meaning, vegetables that are eaten fresh.

[وَجَنَّـتٍ]

(And gardens) meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allah says

[وَجَنَّـتٍ أَلْفَافاً]

(And gardens that are Alfaf.) Ibn `Abbas and other said, "Alfaf means gathered."[5] This is similar to Allah's statement,

[وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٍّكُلِ إِنَّ فِى ذلِكَ لآيَـتٍ لِّقَوْمٍ يَعْقِلُونَ]

(And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat for the people who understand.) (13:4)

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[1] At-Tabari 24:155.
[2] At-Tabari 24:155.
[3] At-Tabari 24:155.
[4] Abu Dawud 1:199.
[5] At-Tabari 24:156.

[إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَـتاً - يَوْمَ يُنفَخُ فِى الصُّورِ فَتَأْتُونَ أَفْوَاجاً - وَفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَباً - وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَاباً - إِنَّ جَهَنَّمَ كَانَتْ مِرْصَاداً - لِّلطَّـغِينَ مَـاباً - لَّـبِثِينَ فِيهَآ أَحْقَاباً - لاَّ يَذُوقُونَ فِيهَا بَرْداً وَلاَ شَرَاباً - إِلاَّ حَمِيماً وَغَسَّاقاً - جَزَآءً وِفَـقاً - إِنَّهُمْ كَانُواْ لاَ يَرْجُونَ حِسَاباً - وَكَذَّبُواْ بِـَايَـتِنَا كِذَّاباً

وَكُلَّ شَىْءٍ أَحْصَيْنَـهُ كِتَـباً - فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً]

(17. Verily, the Day of Decision is a fixed time,) (18. The Day when the Trumpet will be blown, and you shall come forth in crowds.) (19. And the heaven shall be opened, and it will become as gates.) (20. And the mountains shall be moved away from their places and they will be as if they were a mirage.) (21. Truly, Hell is a place of ambush) (22. A dwelling place for the Taghun,) (23. They will abide therein Ahqab.) (24. Nothing cool shall they taste therein, nor any drink.) (25. Except Hamim, and Ghassaq) (26. An exact recompense (according to their evil crimes).) (27. For verily, they used not to look for a reckoning.) (28. But they denied Our Ayat Kidhdhaba.) (29. And all things We have recorded in a Book.) (30. So taste you. No increase shall We give you, except in torment.)

Explaining the Day of Decision and what occurs during it

Allah says about the Day of Decision -- and it is the Day of Judgement -- that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allah. This is as Allah says,

[وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ]

(And We delay it only for a term fixed.) (11:104)

[يَوْمَ يُنفَخُ فِى الصُّورِ فَتَأْتُونَ أَفْوَاجاً]

(The Day when the Trumpet will be blown, and you shall come forth in crowds.)

Mujahid said, "Groups after groups."[1] Ibn Jarir said, "This means that each nation will come with its Messenger. It is similar to Allah's statement,

[يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَـمِهِمْ]

(The Day when We shall call together all human beings with their Imam.) (17:71)"[2]

Al-Bukhari reported concerning the explanation of Allah's statement,

[يَوْمَ يُنفَخُ فِى الصُّورِ فَتَأْتُونَ أَفْوَاجاً]

(The Day when the Trumpet will be blown, and you shall come forth in crowds.)

[1] At-Tabari 24:158.
[2] At-Tabari 24:158.

Abu Hurayrah said that the Messenger of Allah said,

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُون»

(That which is between the two blowings is forty.)

Someone asked, "Is it forty days, O Abu Hurayrah" But he (Abu Hurayrah) refused to reply, saying "no comment."

They then asked, "Is it forty months" But he (Abu Hurayrah) refused to reply, saying "no comment."

They asked again, "Is it forty years" But he (Abu Hurayrah) refused to reply, saying "no comment."

(Abu Hurayrah added:) "Then the Prophet went on to say,

«ثُمَّ يُنْزِلُ اللهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى، إِلَّا عَظْمًا وَاحِدًا، وَهُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَة»

(Then Allah will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.)"[1]

[وَفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَباً]

(And the heaven shall be opened, and it will become as gates.)

meaning, paths, and routes for the descending of the angels.

[وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَاباً]

(And the mountains shall be moved away from their places and they will be as if they were a mirage.)

This is similar to Allah's statement,

[وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ السَّحَابِ]

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.) (27:88)

He also says,

[وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ]

(And the mountain will be like carded wool.) (101:5)

And Allah says here,

[فَكَانَتْ سَرَاباً]

(As if they were a mirage.)

[1] Fath Al-Bari 8:558.

meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allah says,

[وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً - فَيَذَرُهَا قَاعاً صَفْصَفاً - لاَّ تَرَى فِيهَا عِوَجاً وَلا أَمْتاً]

(And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.") (20:105-107)

And He says,

[" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الاٌّرْضَ بَارِزَةً]

(And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47)

Allah then says,

[إِنَّ جَهَنَّمَ كَانَتْ مِرْصَاداً]

(Truly, Hell is a place of ambush)

meaning, it is waiting in preparation.

[لِلطَّـغِينَ]

(for the Taghun) These are the disobedient rejectors who oppose the Messengers.

[مَـَاباً]

(A dwelling place) meaning, a place of return, final destination, final outcome, and residence. Allah said,

[لَّـبِثِينَ فِيهَآ أَحْقَاباً]

(They will abide therein Ahqab.)

meaning, they will remain in it for Ahqab, which is the plural of Huqb. Huqb means a period of time. Khalid bin Ma`dan said, "This Ayah, and the Ayah,

[إِلاَّ مَا شَآءَ رَبُّكَ]

except your Lord wills. (11:107) both refer to the people of Tawhid. "[1] Ibn Jarir recorded this statement. Ibn Jarir also recorded from Sa0lim that he heard Al-Hasan being asked about Allah s statement,

[لَّـبِثِينَ فِيهَآ أَحْقَاباً]

(They will abide therein Ahqab) "In reference to Ahqab, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Huqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."[2]

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[1] At-Tabari 24:162.
[2] At-Tabari 24:162.

Sa`id reported from Qatadah that he said, "Allah says,

[لَّـبِثِينَ فِيهَآ أَحْقَاباً]

(They will abide therein Ahqab.) (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Huqb is eighty years."[1] Ar-Rabi` bin Anas said,

[لَّـبِثِينَ فِيهَآ أَحْقَاباً]

(They will abide therein Ahqab) "No one knows how much time this Ahqab is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one Huqb is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarir has recorded both of these statements.[2]

Allah's statement:

[لاَّ يَذُوقُونَ فِيهَا بَرْداً وَلاَ شَرَاباً]

(Nothing cool shall they taste therein, nor any drink.)

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allah says,

[إِلاَّ حَمِيماً وَغَسَّاقاً]

(Except Hamim, and Ghassaq) Abu Al-`Aliyah said, "The Hamim has been made an exception to the coolness, and Ghassaq is the exception to the drink."[3] This has also been said by Ar-Rabi` bin Anas. In reference to the Hamim, it is the heat that has reached its maximum temperature and point of boiling. The Ghassaq[4] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

[جَزَآءً وِفَـقاً]

(An exact recompense.)

meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujahid, Qatadah, and others have said this.[5] Then Allah said,

[إِنَّهُمْ كَانُواْ لاَ يَرْجُونَ حِسَاباً]

(For verily, they used not to look for a reckoning.) (78:27)

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[1] At-Tabari 24:162.
[2] At-Tabari 24:162.
[3] At-Tabari 24:165.
[4] These terms often translated as “boiling water” and “dirty wound discharge”
[5] At-Tabari 24:167.

meaning, they did not believe that there would be an abode in which they would be taken to account.

[وَكَذَّبُواْ بِـَايَـتِنَا كِذَّاباً]

(But they denied Our Ayat Kidhdhaba.)

meaning, they used to deny the evidences of Allah and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

[كِذَّاباً]

(Kidhdhaba) it means rejection, and it is considered a verbal noun that does not come from a verb. Allah said;

[وَكُلَّ شَىْءٍ أَحْصَيْنَـهُ كِتَـباً]

(And all things We have recorded in a Book.)

meaning, `surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allah then says,

[فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً]

(So taste you. No increase shall We give you, except in torment.)

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatadah reported from Abu Ayyub Al-Azdi, who reported from `Abdullah bin `Amr that he said, "Allah did not reveal any Ayah against the people of the Hellfire worse than this Ayah,

[فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً]

(So taste you. No increase shall We give you, except in torment.)"

Then he said, "They will continue increasing in torment forever."[1]

[إِنَّ لِلْمُتَّقِينَ مَفَازاً - حَدَآئِقَ وَأَعْنَـباً - وَكَوَاعِبَ أَتْرَاباً - وَكَأْساً دِهَاقاً - لاَّ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ كِذَباً - جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَاباً]

(31. Verily, for those who have Taqwa, there will be a success;) (32. Hada'iq and vineyards,) (33. And Kawa`ib Atrab,) (34. And a cup Dihaq.) (35. No Laghw shall they hear therein, nor lying;) (36. Rewarded from your Lord with a sufficient gift.)

[1] At-Tabari 24:169.

The Great Success will be for Those Who have Taqwa

Allah informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allah says,

[إِنَّ لِلْمُتَّقِينَ مَفَازاً]

(Verily, for those who have Taqwa, there will be a success;)

Ibn `Abbas and Ad-Dahhak both said, "A place of enjoyable recreation."[1] Mujahid and Qatadah both said, "They are successful and thus, they are saved from the Hellfire."[2] The most obvious meaning here is the statement of Ibn `Abbas, because Allah says after this,

[حَدَآئِقَ]

(Hada'iq) And Hada'iq are gardens of palm trees and other things.

[حَدَآئِقَ وَأَعْنَـباً - وَكَوَاعِبَ أَتْرَاباً]

(And vineyards, and Kawa`ib Atrab,)

meaning, wide-eyed maidens with fully developed breasts. Ibn `Abbas, Mujahid and others have said,

[كَواعِبَ]

(Kawa`ib) "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age."[3] The explanation of this has already been mentioned in Surat Al-Waqi`ah.[4] Concerning Allah's statement,

[وَكَأْساً دِهَاقاً]

(And a cup Dihaq.) Ibn `Abbas said, "Continuously filled."[5] `Ikrimah said, "Pure." Mujahid, Al-Hasan, Qatadah, and Ibn Zayd all said,

[دِهَاقاً]

(Dihaq) "This means completely filled."[6] Then Allah says,

[لاَّ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ كِذَباً]

(No Laghw shall they hear therein, nor lying;)

This is similar to Allah's statement,

[لاَّ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ]

(Free from any Laghw, and free from sin.) (52:23)

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[1] At-Tabari 24:170, and Al-Baghawi 4:439.
[2] At-Tabari 24:169, 170.
[3] At-Tabari 24:170, and Ad-Durr Al-Manthur 8:398.
[4] See volume nine, the Tafsir of Surat Al-Waqi'ah (56:37).
[5] At-Tabari 24:173.
[6] At-Tabari 24:172.

meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allah then says,

[جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَاباً]

(Rewarded from your Lord with a sufficient gift.)

meaning, `this that We have mentioned to you is what Allah will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allah is sufficient for me."

[رَّبِّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا الرَّحْمَـنِ لاَ يَمْلِكُونَ مِنْهُ خِطَاباً - يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً - ذَلِكَ الْيَوْمُ الْحَقُّ فَمَن شَآءَ اتَّخَذَ إِلَى رَبِّهِ مَـَاباً - إِنَّآ أَنذَرْنَـكُمْ عَذَاباً قَرِيباً يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَـلَيْتَنِى كُنتُ تُرَباً]

(37. The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom th- ey cannot dare to speak.) (38. The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom Ar-Rahman allows, and he will speak what is right.) (39. That is the True Day. So, whosoever wills, let him seek a place with His Lord!) (40. Verily, We have warned you of a near torment -- the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!")

No one will dare to speak before Allah -- not even the Angels - without first receiving Permission

Allah informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,

[لاَ يَمْلِكُونَ مِنْهُ خِطَاباً]

(With Whom they cannot dare to speak.)

meaning, no one is able to begin addressing Him except by His permission. This is as Allah says,

[مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ]

(Who is he that can intercede with Him except with His permission) (2:255)

It is also similar to His statement,

[يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ]

(On the Day when it comes, no person shall speak except by His leave.) (11:105)

[يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ]

(The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak) (78:38)

The word Ruh here is referring to the angel Jibril. This has been said by Ash-Sha`bi, Sa`id bin Jubayr and Ad-Dahhak.[1] This is as Allah says,

[نَزَلَ بِهِ الرُّوحُ الأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ]

(Which the trustworthy Ruh has brought down. Upon your heart that you may be of the warners.) (26:193-194)

Muqatil bin Hayyan said, "The Ruh is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation."[2]

Allah said;

[إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ]

(except him whom Ar-Rahman allows,) This is similar to Allah's statement,

[يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ]

(On the Day when it comes, no person shall speak except by His leave.) (11:105)

This is similar to what has been confirmed in the Sahih, that the Prophet said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُل»

(And none will speak on that Day except the Messengers.)"[3]

Allah said,

[وَقَالَ صَوَاباً]

(and he will speak what is right.)

meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allah. This is as Abu Salih and `Ikrimah both said.[4] In reference to Allah's statement,

[ذَلِكَ الْيَوْمُ الْحَقُّ]

(That is the True Day.)

meaning, it will come to pass and there is no avoiding it.

[فَمَن شَآءَ اتَّخَذَ إِلَى رَبِّهِ مَـَاباً]

(So, whosoever wills, let him seek a place with His Lord!)

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[1] At-Tabari 24:176, and Al-Qurtubi 19:186.
[2] Ad-Durr Al-Manthur 8:400.
[3] Fath Al-Bari 13:430.
[4] At-Tabari 24:178.

meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allah said,

[إِنَّآ أَنذَرْنَـــكُمْ عَذَاباً قَرِيباً]

(Verily, We have warned you of a near torment)

meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

[يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ]

(the Day when man will see that which his hands have sent forth,)

meaning, all of his deeds will be presented to him -- the good and bad, and the old and new. This is similar to Allah's statement,

[وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًا]

(And they will find all that they did, placed before them.) (18:49).

It is also similar to His statement,

[يُنَبَّأُ الإِنسَـــنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ]

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13)

Then Allah says,

[وَيَقُولُ الْكَافِرُ يَـــلَيْتَنِى كُنتُ تُرَباً]

(and the disbeliever will say: "Woe to me! Would that I were dust!")

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allah passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allah) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

[يَـــلَيْتَنِى كُنتُ تُرَباً]

(Would that I were dust!)

meaning, `I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known Hadith about the Sur. There are also narrations recorded from Abu Hurayrah, `Abdullah bin `Amr, and others concerning this.

This is the end of the Tafsir of Surat An-Naba'. And all praise and thanks are due to Allah. He is the Giver of success and protection from error.

The Tafsir of Surat An-Nazi`at

(Chapter - 79)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالنَّـزِعَـتِ غَرْقاً - وَالنَّـشِطَـتِ نَشْطاً - وَالسَّـبِحَـتِ سَبْحاً - فَالسَّـبِقَـتِ سَبْقاً - فَالْمُدَبِّرَتِ أَمْراً - يَوْمَ تَرْجُفُ الرَّاجِفَةُ - تَتْبَعُهَا الرَّادِفَةُ - قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ - أَبْصَـرُهَا خَـشِعَةٌ - يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى الْحَـفِرَةِ - أَءِذَا كُنَّا عِظَـماً نَّخِرَةً - قَالُواْ تِلْكَ إِذاً كَرَّةٌ خَـسِرَةٌ - فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ - فَإِذَا هُم بِالسَّاهِرَةِ]

(1. By those who pull out, drowning.) (2. By those who free briskly.) (3. And by the swimmers, swimming.) (4. And by the racers, racing.) (5. And by those who arrange affairs.) (6. On the Day the Rajifah shakes,) (7. Followed by the Radifah.) (8. Hearts that Day will tremble.) (9. Their vision humiliated.) (10. They say: "Shall we indeed be brought back from Al-Hafirah") (11. "Even after we are bones Nakhirah") (12. They say: "It would in that case, be a return with loss!") (13. But it will be only a single Zajrah.) (14. When behold, they are at As-Sahirah.)

Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas`ud, Ibn `Abbas, Masruq, Sa`id bin Jubayr, Abu Salih, Abu Ad-Duha and As-Suddi all said,

[وَالنَّـزِعَـتِ غَرْقاً]

(By those who pull out, drowning.) "These are the angels who remove the souls from the Children of Adam."[1]

Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allah's statement,

[وَالنَّـشِطَـتِ نَشْطاً]

(By those who free briskly.) This has been mentioned by Ibn `Abbas.[2] In reference to Allah's statement,

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[1] At-Tabari 24:185.

[2] At-Tabari 24:178.

[وَالسَّـبِحَـتِ سَبْحاً]

(And by the swimmers, swimming.) Ibn Mas`ud said, "They are the angels."[1] Similar statements have been reported from `Ali, Mujahid, Sa`id bin Jubayr, and Abu Salih.[2] Concerning Allah's statement,

[فَالسَّـبِقَـتِ سَبْقاً]

(And by the racers, racing.) It has been narrated from `Ali, Masruq, Mujahid, Abu Salih, and Al-Hasan Al-Basri that this means the angels.[3] Then Allah says,

[فَالْمُدَبِّرَتِ أَمْراً]

(And by those who arrange affairs.)

`Ali, Mujahid, `Ata', Abu Salih, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, and As-Suddi all said, "They are the angels."[4] Al-Hasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

The Description of the Day of Judgement, the People, and what They will say

Then Allah says,

[يَوْمَ تَرْجُفُ الرَّاجِفَةُ - تَتْبَعُهَا الرَّادِفَةُ]

(On the Day the Rajifah shakes, followed by the Radifah.)

Ibn `Abbas said, "These are the two blasts (of the Trumpet) -- the first and the second."[5] Mujahid, Al-Hasan, Qatadah, Ad-Dahhak and others have made similar statements.[6] It has been reported from Mujahid that he said, "In reference to the first, it is the statement of Allah,

[يَوْمَ تَرْجُفُ الرَّاجِفَةُ]

(On the Day the Rajifah shakes,) This is similar to Allah's statement,

[يَوْمَ تَرْجُفُ الاٌّرْضُ وَالْجِبَالُ]

(On the Day the earth and the mountains shake.) (73:14)

The second is Ar-Radifah, and it is like the Allah's statement,

[وَحُمِلَتِ الاٌّرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً]

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[1] Ad-Durr Al-Manthur 8:404.
[2] At-Tabari 24:190, and Al-Qurtubi 19:193.
[3] Al-Qurtubi 19:93, and Ad-Durr Al-Manthur 8:404.
[4] At-Tabari 24:190, AlQurtubi 19:194, and Ad-Durr Al-Manthur 8:403-405.
[5] At-Tabari 24:191.
[6] At-Tabari 24:191, 192.

(And the earth and mountains shall be removed from their places, and crushed with a single crushing.) (69:14)"[1]

Concerning Allah's statement,

[قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ]

(Hearts that Day will tremble.) Ibn `Abbas said, "This means afraid."[2] Mujahid and Qatadah also said this.[3]

[أَبْصَـرُهَا خَـشِعَةٌ]

(Their vision humiliated.)

meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allah then says,

[يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى الْحَـفِرَةِ]

(They say: "Shall we indeed be brought back from Al-Hafirah")

meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al-Hafirah -- which are the graves -- as something farfetched. This has been said by Mujahid.[4] They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allah says,

[أَءِذَا كُنَّا عِظَـماً نَّخِرَةً]

(Even after we are bones Nakhirah) It has also been recited:

(نَاخِرَةً)

(Nakhirah)

Ibn `Abbas, Mujahid and Qatadah, all said, "This means decayed."[5] Ibn `Abbas said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

[تِلْكَ إِذاً كَرَّةٌ خَـسِرَةٌ]

(It would in that case be a return with loss.) (79:12)

Muhammad bin Ka`b said that the Quraysh said, "If Allah brings us back to life after we die, then surely we will be losers."[6] Allah then says,

[فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ - فَإِذَا هُم بِالسَّاهِرَةِ]

(But it will be only a single Zajrah. When behold, they are at As-Sahirah.)

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1 At-Tabari 24:192.
2 At-Tabari 24:193.
3 At-Tabari 24:193, Al-Baghawi 4:443.
4 At-Tabari 24:195.
5 At-Tabari 24:195.
6 At-Tabari 24:198.

meaning, this is a matter that is from Allah that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allah commands the angel Israfil to blow into the Sur, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allah says,

[يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً]

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!) (17:52)

Allah has also said,

[وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ]

(And our commandment is but one as the twinkling of an eye.) (54:50)

Allah also says,

[وَمَآ أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ]

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer.) (16:77)

Allah then says,

[فَإِذَا هُم بِالسَّاهِرَةِ]

(When behold, they are at As-Sahirah.) Ibn `Abbas said, "As-Sahirah means the entire earth."[1] Sa`id bin Jubayr, Qatadah and Abu Salih have all said this as well. `Ikrimah, Al-Hasan, Ad-Dahhak, and Ibn Zayd have all said, "As-Sahirah means the face of the earth."[2] Mujahid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sahirah is a level place."[3]

Ar-Rabi` bin Anas said,

[فَإِذَا هُم بِالسَّاهِرَةِ]

(When behold, they are at As-Sahirah.) "

Allah says,

[يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَـوَتُ وَبَرَزُواْ للَّهِ الْوَاحِدِ الْقَهَّارِ]

(On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:48)

and He says,

[وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً - فَيَذَرُهَا قَاعاً صَفْصَفاً - لاَّ تَرَى فِيهَا عِوَجاً وَلا أَمْتاً]

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[1] At-Tabari 24:198.
[2] At-Tabari 24:198.
[3] At-Tabari 24:198, and Ad-Durr Al-Manthur.

(And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain.You will see therein nothing crooked or curved.) (20:105-107)

and Allah says,

["وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الاٌّرْضَ بَارِزَةً]

(And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47)

and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it."

[هَلْ أَتَاكَ حَدِيثُ مُوسَى - إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى فَأَرَاهُ الاٌّيَةَ الْكُبْرَى فَكَذَّبَ وَعَصَى ثُمَّ أَدْبَرَ يَسْعَى فَحَشَرَ فَنَادَى فَقَالَ أَنَاْ رَبُّكُمُ الاٌّعْلَى فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى]

(15. Has there come to you the story of Musa) (16. When his Lord called him in the holy valley of Tuwa,) (17. Go to Fir`awn; verily, he has transgressed all bounds.) (18. And say to him: "Would you purify yourself") (19. "And that I guide you to your Lord, so you should fear Him") (20. Then he showed him the great sign.) (21. But he denied and disobeyed.) (22. Then he turned back, striving.) (23. So he gathered and called out,) (24. Saying: "I am your lord, most high.") (25. So Allah seized him with punishing example for the Hereafter and the first (life).) (26. In this is a lesson for whoever fears.)

Mentioning the Story of Musa and that it is a Lesson for Those Who fear Allah

Allah informs His Messenger Muhammad about His Messenger Musa. He mentions that he sent Musa to Fir`awn and He aided him with miracles. Yet, even after this, Fir`awn continued in his disbelief and transgression until Allah seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muhammad) and rejects that which you have been sent with. This is why Allah says at the end of the story,

[إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى]

(In this is a Lesson for whoever fears.)

Allah begins by saying,

[هَلْ أَتَاكَ حَدِيثُ مُوسَى]

(Has there come to you the story of Musa)

meaning, have you heard of his story

[إِذْ نَادَاهُ رَبُّهُ]

(When his Lord called him) meaning, He called out speaking to him.

[بِالْوَادِ الْمُقَدَّسِ]

(in the holy valley) meaning purified

[طُوًى]

(Tuwa) According to what is correct, it is the name of a valley, as preceded in Surah Ta Ha. So, He said to him:

[اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى]

(Go to Fir`awn; verily, he has transgressed all bounds.)

meaning, he has become haughty, rebellious and arrogant.

[فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى]

(And say to him: "Would you purify yourself")

meaning, say to him, "Will you respond to the path and way that will purify you" This means, `will you submit (accept Islam) and be obedient'

[وَأَهْدِيَكَ إِلَى رَبِّكَ]

(And that I guide to your Lord,)

meaning, `I will guide you to the worship of your Lord.'

[فَتَخْشَى]

(so that you fear)

meaning, `so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

[فَأَرَاهُ الاٌّيَةَ الْكُبْرَى]

(Then he showed him the great sign.)

This means that Musa showed him -- along with this truthful call -- a strong evidence and a clear proof of the truthfulness of what he had come up with from Allah.

[فَكَذَّبَ وَعَصَى]

(But he denied and disobeyed.)

meaning, he (Fir`awn) rejected the truth and opposed what Musa commanded him with of obedience. So what happened with him was that his heart disbelieved, and Musa (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Musa had come to him with was the truth, did not necessitate his being a believer in it.

This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it.

Concerning Allah's statement,

[ثُمَّ أَدْبَرَ يَسْعَى]

(Then he turned back, striving.)

meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Musa had come up with of spectacular miracles.

[فَحَشَرَ فَنَادَى]

(So he gathered (his people) and called out)

meaning, among his people.

[فَقَالَ أَنَاْ رَبُّكُمُ الاٌّعْلَى]

(Saying; I am your lord, most high.")

Ibn `Abbas and Mujahid both said, "This is the word which Fir`awn said after he said,

[مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى]

(`I have not known of any other god for you all other than me) for the past forty years.'"[1] Allah then says,

[فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى]

(So Allah seized him with a punishing example for the Hereafter and the first (life).)

meaning, Allah avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

[وَيَوْمَ الْقِيَـمَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ]

(And on the Day of Resurrection, evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter)].) (11:99)

This is as Allah says,

[وَجَعَلْنَـهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيـمَةِ لاَ يُنصَرُونَ]

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41)

Allah said;

[إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى]

(In this is a lesson for whoever fears.)

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[1] Al-Qurtubi 19:202.

[أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا - رَفَعَ سَمْكَهَا فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَـهَا - وَالاٌّرْضَ بَعْدَ ذَلِكَ دَحَـهَا - أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا - وَالْجِبَالَ أَرْسَـهَا - مَتَـعاً لَّكُمْ وَلاًّنْعَـمِكُمْ]

(27. Are you more difficult to create or is the heaven that He constructed) (28. He raised its hei- ght, and has perfected it.) (29. Its night He covers and He brings out its forenoon.) (30. And after that He spread the earth,) (31. And brought forth therefrom its water and its pasture.) (32. And the mountains He has fixed firmly,) (33. As provision and benefit for you and your cattle.)

Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allah says;

[ءَأَنتُمْ]

(Are you) `O people'

[أَشَدُّ خَلْقاً أَمِ السَّمَآءُ]

(more difficult to create or is the heaven...)

meaning, `rather the heaven is more difficult to create than you.' As Allah said;

[لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ]

(the creation of the heavens and the earth is greater than the creation of mankind;) (40:57)

And His saying;

[أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ]

(Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.) (36:81)

Then Allah says,

[بَنَـهَا]

(He constructed) He explains this by His statement,

[رَفَعَ سَمْكَهَا فَسَوَّاهَا]

(He raised its height, and has perfected it.)

meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allah says,

[وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَـهَا]

(Its night He covers and He brings out its forenoon.)

meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn `Abbas said, "He did Aghtasha of its night means that He made it dark."[1] Mujahid, `Ikrimah, Sa`id bin Jubayr and a large group have said this as well.[2] In reference to Allah's statement,

[وَأَخْرَجَ ضُحَـــهَا]

(And He brings out its forenoon.)

meaning, He illuminated its day. Then Allah says,

[وَالاٌّرْضَ بَعْدَ ذَلِكَ دَحَـــهَا]

(And after that He spread the earth,) He explains this statement by the statement that follows it,

[أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـــهَا]

(And brought forth therefrom its water and its pasture.)

It already has been mentioned previously in Surat Ha Mim As-Sajdah[3] that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn `Abbas and others, and it was the explanation preferred by Ibn Jarir.[4]

In reference to the statement of Allah,

[وَالْجِبَالَ أَرْسَـــهَا]

(And the mountains He has fixed firmly,)

meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful. Allah then says,

[مَتَـــعاً لَّكُمْ وَلاًّنْعَـــمِكُمْ]

(As provision and benefit for you and your cattle.)

meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

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1 At-Tabari 24:206.
2 At-Tabari 24:207, and Ad-Durr Al-Manthur 8:411.
3 See volume eight, the Tafsir of Surah Fussilat (41:9-12)
4 At-Tabari 24:208.

[فَإِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرَى - يَوْمَ يَتَذَكَّرُ الإِنسَـنُ مَا سَعَى - وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى - فَأَمَّا مَن طَغَى - وَءاثَرَ الْحَيَوةَ الدُّنْيَا - فَإِنَّ الْجَحِيمَ هِىَ الْمَأْوَى - وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى - فَإِنَّ الْجَنَّةَ هِىَ الْمَأْوَى - يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَـهَا - فِيمَ أَنتَ مِن ذِكْرَاهَا - إِلَى رَبِّكَ مُنتَهَـهَآ - إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَـهَا - كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا]

(34. But when there comes the Greatest Catastrophe) (35. The Day when man shall remember what he strove for.) (36. And Hell shall be made apparent for whoever sees.) (37. Then for him who transgressed) (38. And preferred the life of this world,) (39. Verily, his abode will be the Hell;) (40. But as for him who feared standing before his Lord, and forbade himself from desire.) (41. Verily, Paradise will be his abode.) (42. They ask you about the Hour when will be its appointed time) (43. What do you have to mention of it.) (44. To your Lord it is limited.) (45. You are only a warner for those who fear it,) (46. The Day they see it (it will be) as if they had not tarried (in this world) except an (`Ashiyyah) afternoon or its (Duha) morning.)

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allah says,

[فَإِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرَى]

(But when there comes the Great Catastrophe)

This refers to the Day of Judgement. This has been said by Ibn `Abbas.[1] It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allah says,

[وَالسَّاعَةُ أَدْهَى وَأَمَرُّ]

(And the Hour will be more grievous and more bitter.) (54:46)

Then Allah says,

[يَوْمَ يَتَذَكَّرُ الإِنسَـنُ مَا سَعَى]

(The Day when man shall remember what he strove for.)

meaning, at that time the Son of Adam will reflect upon all of his deeds, both the good and the evil. This is as Allah says,

[يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى]

(On the Day will man remember, but how will that remembrance avail him) (89:23)

[1] At-Tabari 24:211.

Then Allah says,

[وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى]

(And Hell shall be made apparent for whoever sees.)

meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

[فَأَمَّا مَن طَغَى]

(Then for him who transgressed)

meaning, who rebels and behaves arrogantly.

[وَءاثَرَ الْحَيَوةَ الدُّنْيَا]

(And preferred the life of this world,)

meaning, he gives it precedence over the matters of his religion and his Hereafter.

[فَإِنَّ الْجَحِيمَ هِىَ الْمَأْوَى]

(Verily his abode will be the Hell;)

meaning, his final destination will be Hell, his food will be from the tree of Zaqqum, and his drink will be from Hamim.

[وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى]

(But as for him who feared standing before his Lord and forbade himself from desire.)

meaning, he fears the standing before Allah, he fears Allah's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

[فَإِنَّ الْجَنَّةَ هِىَ الْمَأْوَى]

(Verily Paradise will be his abode.)

meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allah says,

[يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَـهَا - فِيمَ أَنتَ مِن ذِكْرَاهَا - إِلَى رَبِّكَ مُنتَهَـهَآ]

(They ask you about the Hour -- when will be its appointed time What do you have to mention of it. To your Lord it is limited.)

meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.

[ثَقُلَتْ فِى السَّمَـوَتِ وَالاٌّرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْـَلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ]

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah.") (7:187)

Allah says here,

[إِلَى رَبِّكَ مُنتَهَـــهَآ]

(To your Lord it is limited.) Thus, when Jibril asked the Messenger of Allah about the time of the last Hour he said,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.)[1]

Allah said,

[إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَـــهَا]

(You are only a warner for those who fear it,)

meaning, `I sent you to warn mankind and caution them to beware of the torment and punishment of Allah. So whoever fears Allah, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allah then says,

[كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـــهَا]

(The Day they see it (it will be) as if they had not tarried (in this world) except an (`Ashiyyah) afternoon or its (Duha) morning.)

meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldy life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Ad-Dahhak from Ibn `Abbas:

[كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـــهَا]

(The Day they see it (it will be) as if they had not tarried (in this world) except an (`Ashiyyah) afternoon or its (Duha) morning.)

"As for `Ashiyyah, it is the time between noon until the setting of the sun.

[أَوْ ضُحَـــهَا]

(Or its (Duha) morning) what is between sunrise and midday (noon)."[2] Qatadah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the Tafsir of Surat An-Nazi`at. And to Allah belongs all praise and thanks.

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[1] Fath Al-Bari 1:140.
[2] Ad-Durr Al-Manthur 8:413.

The Tafsir of Surah `Abasa

(Chapter - 80)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[عَبَسَ وَتَوَلَّى - أَن جَآءَهُ الاٌّعْمَى - وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى - أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَى - أَمَّا مَنِ اسْتَغْنَى - فَأَنتَ لَهُ تَصَدَّى - وَمَا عَلَيْكَ أَلاَّ يَزَّكَّى - وَأَمَّا مَن جَآءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنتَ عَنْهُ تَلَهَّى - كَلاَّ إِنَّهَا تَذْكِرَةٌ فَمَن شَآءَ ذَكَرَهُ فَى صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِى سَفَرَةٍ كِرَامٍ بَرَرَةٍ]

(1. He frowned and turned away.) (2. Because there came to him the blind man.) (3. And how can you know that he might become pure) (4. Or he might receive admonition, and the admonition might profit him) (5. As for him who thinks himself self-sufficient,) (6. To him you attend;) (7. What does it matter to you if he will not become pure) (8. But as for him who came to you running,) (9. And is afraid.) (10. Of him you are neglectful and divert your attention to another.) (11. Nay; indeed it is an admonition.) (12. So, whoever wills, let him pay attention to Him (it).) (13. In Records held in honor,) (14. Exalted, purified.) (15. In the hands of ambassadors (Safarah),) (16. Honorable and obedient.)

The Prophet being reprimanded because He frowned at a Weak Man

More than one of the scholars of Tafsir mentioned that one day the Messenger of Allah was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Maktum came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktum) then began asking the Messenger of Allah about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he asked Ibn Umm Maktum to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum and turned away from him in order to face the other man. Thus, Allah revealed,

[عَبَسَ وَتَوَلَّى - أَن جَآءَهُ الاٌّعْمَى - وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى]

(He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure)

meaning, he may attain purification and cleanliness in his soul.

[أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَى]

(Or he might receive admonition, and the admonition might profit him)

meaning, he may receive admonition and abstain from the forbidden.

[أَمَّا مَنِ اسْتَغْنَى - فَأَنتَ لَهُ تَصَدَّى]

(As for him who thinks himself self-sufficient. To him you attend;)

meaning, `you face the rich person so that perhaps he may be guided.'

[وَمَا عَلَيْكَ أَلاَّ يَزَّكَّى]

(What does it matter to you if he will not become pure)

meaning, `you are not responsible for him if he does not attain purification.'

[وَأَمَّا مَن جَآءَكَ يَسْعَى - وَهُوَ يَخْشَى]

(But as for him who came to you running. And is afraid.)

meaning, `he is seeking you and he comes to you so that he may be guided by what you say to him.'

[فَأَنتَ عَنْهُ تَلَهَّى]

(Of him you are neglectful and divert your attention to another.)

meaning, `you are too busy.' Here Allah commands His Messenger to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya`la and Ibn Jarir both recorded from `A'ishah that she said about,

[عَبَسَ وَتَوَلَّى]

(He frowned and turned away.) "This was revealed about Ibn Umm Maktum, the blind man. He came to the messenger of Allah and began saying ‘Guide me.’ At the time the messeneger of Allah had a man with him who was one of the great leaders of the idolators. So the Prophet turned away from him (Ibn Umm Maktum) and faced the other man and said,

[أترى بما أقول بأسا؟]

"Do you think that there is a problem with what I am saying? "

The man said "No!" So it was about this that

[عَبَسَ وَتَوَلَّى]

(He frowned and turned away.) was revealed."[1]

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[1] At-Tabri 24:217.

At-Tirmirdhi recorded this Hadith but he did not mention that it was narrated by `A'ishah.[1] I say it is reported like this in Al-Muwatta'[2] as well.

The Characteristics of the Qur'an

Allah says,

[كَلاَّ إِنَّهَا تَذْكِرَةٌ]

(Nay; indeed it is an admonition.)

meaning, this Surah, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatadah and As-Suddi both said,

[كَلاَّ إِنَّهَا تَذْكِرَةٌ]

(Nay; indeed it is an admonition.) "This means the Qur'an."

[فَمَن شَآءَ ذَكَرَهُ]

(So, whoever wills, let him pay attention to Him (it).)

meaning, so whoever wills, he remembers Allah in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it. Allah said:

[فِى صُحُفٍ مُّكَرَّمَةٍ - مَّرْفُوعَةٍ مُّطَهَّرَةٍ]

(In Records held in honor, exalted, purified.)

meaning, this Surah or this admonition. Both meanings are connected to each other. Actually, all of the Qur'an is in honored pages, meaning respected and revered.

[مَّرْفُوعَةٍ]

(exalted) meaning, elevated in status.

[مُّطَهَّرَةٍ]

(purified) meaning, from impurity, additions and deficiency.

Concerning Allah's statement,

[بِأَيْدِى سَفَرَةٍ]

(In the hands of ambassadors (Safarah),)

Ibn `Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd, all said, "These are the angels."[3]

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[1] Tuhfat Al-Ahwadhi 9:250.
[2] Al-Muwatta' 1:203.
[3] At-Tabari 24:221, and Ad-Durr Al-Manthur 8:418.

Al-Bukhari said, "Safarah (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allah, bringing it like the ambassador who rectifies matters between people."[1]

Allah said,

[كِرَامٍ بَرَرَةٍ]

(Honorable and obedient.)

meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'an (i.e., the angel) to be following righteousness and guidance. Imam Ahmad recorded from `A'ishah that the Messenger of Allah said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَؤُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَان»

(He who recites the Qur'an proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.)[2]

This Hadith was reported by the group. [3]

[قُتِلَ الإِنسَـنُ مَآ أَكْفَرَهُ - مِنْ أَىِّ شَىْءٍ خَلَقَهُ - مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ - ثُمَّ السَّبِيلَ يَسَّرَهُ - ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ - ثُمَّ إِذَا شَآءَ أَنشَرَهُ - كَلاَّ لَمَّا يَقْضِ مَآ أَمَرَهُ - فَلْيَنظُرِ الإِنسَـنُ إِلَى طَعَامِهِ - أَنَّا صَبَبْنَا الْمَآءَ صَبّاً - ثُمَّ شَقَقْنَا الاٌّرْضَ شَقّاً - فَأَنبَتْنَا فِيهَا حَبّاً - وَعِنَباً وَقَضْباً - وَزَيْتُوناً وَنَخْلاً - وَحَدَآئِقَ غُلْباً - وَفَـكِهَةً وَأَبّاً مَتَـعاً لَّكُمْ وَلاًّنْعَـمِكُمْ]

(17. Qutila mankind! How ungrateful he is!) (18. From what thing did He create him) (19. From a Nutfah He created him and then set him in due proportion.) (20. Then He made the path easy for him.) (21. Then He causes him to die and puts him in his grave.) (22. Then when it is His will, He will resurrect him.) (23. Nay, but has not done what He commanded him.) (24. Then let man look at his food:) (25. We pour forth water in abundance.) (26. And We split the earth in clefts.) (27. And We cause therein Habb to grow,) (28. And grapes and Qadb,) (29. And olives and date palms,) (30. And Ghulb Hada'iq,) (31. And fruits (Fakihah) and herbage (Abb).) (32. A provision and benefit for you and your cattle.)

The Refutation against Whoever denies Life after Death

Allah rebukes those who deny the Resurrection and the Final Gathering.

[قُتِلَ الإِنسَـنُ مَآ أَكْفَرَهُ]

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[1] Fath Al-Bari 8:561.

[2] Ahmad 6:48.

[3] Fath Al-Bari 8:560, Muslim 1:549, Abu Dawud 2:148, Tuhfat Al-Ahwadhi 8:215, An-Nasai in Al-Kubra 6:506, and Ibn Majah 2:1242.

(Qutila mankind!) Ad-Dahhak reported from Ibn `Abbas that he said,

[قُتِلَ الإِنسَـــنُ]

(Qutila mankind!) "May man be cursed."[1] Abu Malik also made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

[مَآ أَكْفَرَهُ]

(How ungrateful he is!) "This means none is worse in disbelief than he is." Qatadah said,

[مَآ أَكْفَرَهُ]

(How ungrateful he is!) "This means none is more cursed than he is."[2]

Then Allah explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allah says,

[مِنْ أَىِّ شَىْءٍ خَلَقَهُ - مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ]

(From what thing did He create him From a Nutfah He created him, and then set him in due proportion.)

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

[ثُمَّ السَّبِيلَ يَسَّرَهُ]

(Then He made the path easy for him.) Al-`Awfi reported from Ibn `Abbas, "Then He made his coming out of his mother's belly easy for him."[3] This was also said by `Ikrimah, Ad-Dahhak, Abu Salih, Qatadah, As-Suddi, and it was the explanation preferred by Ibn Jarir.[4] Mujahid said, "This is similar to Allah's statement,

[إِنَّا هَدَيْنَـــهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً]

(Verily, We guided him on the path, he is either grateful or ungrateful.) (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Hasan and Ibn Zayd both said the same.[5] This is the most correct view and Allah knows best. Concerning Allah's statement,

[ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ]

(Then He causes him to die and puts him in his grave.)

After creating man, Allah causes him to die and makes him the inhabitant of a grave. Allah said;

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[1] Al-Qurtubi 19:217.
[2] Al-Baghawai 4:448.
[3] Al-Tabari 24:223.
[4] Ad-Durr Al-Manthur 8:419, 223, 224.
[5] Al-Tabari 24:224.

[ثُمَّ إِذَا شَآءَ أَنشَرَهُ]

(Then when it is His will, He will resurrect him.)

meaning, He resurrects him after his death and this is called Al-Ba`th (resurrection) and An-Nushur (resuscitation).

[وَمِنْ ءَايَـتِهِ أَنْ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُمْ بَشَرٌ تَنتَشِرُونَ]

(And among His signs is this that He created you from dust, and then behold, you are human beings scattered.) (30:20)

[وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا]

(And look at the bones, how We bring them together and clothe them with flesh.) (2:259)

In the Two Sahihs it is narrated by way of Al-A`mash from Abu Salih, from Abu Hurayrah that the Prophet said,

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبَ الذَّنَبِ، مِنْهُ خُلِقَ، وَفِيهِ يُرَكَّب»

(All of the Sons of Adam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.)"[1]

Concerning Allah's statement,

[كَلاَّ لَمَّا يَقْضِ مَآ أَمَرَهُ]

(Nay, but has not done what He commanded him.)

Ibn Jarir said, "Allah is saying, `Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allah's right upon him regarding himself and his wealth.

[لَمَّا يَقْضِ مَآ أَمَرَهُ]

(But he has not done what He commanded him.)

Allah is saying that man has not fulfilled for his Lord the obligations that were imposed upon him."[2] What seems apparent to me of its actual meaning -- and Allah knows best -- is that the Ayah

[ثُمَّ إِذَا شَآءَ أَنشَرَهُ]

(Then when it is His will, He will resurrect him.) means, He will resurrect him.

[كَلاَّ لَمَّا يَقْضِ مَآ أَمَرَهُ]

(Nay! But he has not done what He commanded him.)

means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allah has written it to exist from the time they are brought into existence into the world. Verily, Allah has decreed the existence of mankind, and its duration, therefore,

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[1] Fath Al-Bari 8:414, and Muslim 4:2270.
[2] Al-Tabari 24:225.

when that is finished with Allah, He resurrects the creatures and repeats their creation just as He initially created them.

The Growth of the Seed and Other Things is a Proof of Life after Death

[فَلْيَنظُرِ الإِنسَـنُ إِلَى طَعَامِهِ]

(Then let man look at his food) This is a call to reflect upon Allah's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

[أَنَّا صَبَبْنَا الْمَآءَ صَبّاً]

(We pour forth water in abundance.)

meaning, `We sent it down from the sky to the earth.'

[ثُمَّ شَقَقْنَا الاٌّرْضَ شَقّاً]

(And We split the earth in clefts.)

meaning, `We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear on the surface of the earth (in the form of vegetation).'

[فَأَنبَتْنَا فِيهَا حَبّاً - وَعِنَباً وَقَضْباً]

(And We cause therein Habb to grow. And grapes and Qadb,)

Al-Habb refers to all types of seeds (or grains). Grapes are well-known. Al-Qadb are the moist (green) herbal plants that animals graze on. It is also called Al-Qat. Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi, all said this.[1] Al-Hasan Al-Basri said, "Al-Qadb is fodder."

[وَزَيْتُوناً]

(And olives) It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

[وَنَخْلاً]

(And date palms,) It (i.e., its fruit) is eaten as Balah, Busr, Rutab and Tamr, Niya' and Matbukh, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

[وَحَدَآئِقَ غُلْباً]

(And Ghulb Hada'iq,)

[1] At-Tabari 24:226.

meaning, gardens. Al-Hasan and Qatadah both said, "Ghulb are gardens of date palms that are thick and handsome."[1] Ibn `Abbas and Mujahid both said, "It means everything that is gathered and collected."[2]

Allah said,

[وَفَـــكِهَةً وَأَبّاً]

(And fruits (Fakihah) and herbage (Abb).) Fakihah includes every type of fruit. Ibn `Abbas said, "Al-Fakihah is everything that is eaten ripe, and Al-Abb is what the earth grows that is eaten by grazing animals and not people."[3] In one narration reported from him he said, "It is the grass for the livestock animals."[4]

Abu `Ubayd Al-Qasim bin Sallam reported from Ibrahim At-Taymi that he said, "Abu Bakr As-Siddiq was asked about Allah's statement,

[وَفَـــكِهَةً وَأَبّاً]

(And fruits (Fakihah) and herbage (Abb).) and he said, `What sky would shade me and what earth would carry me if I said about the Book of Allah that which I did not have knowledge of.' "[5]

In reference to what Ibn Jarir recorded from Anas, that he said, "Umar bin Al-Khattab recited

[عَبَسَ وَتَوَلَّى]

(He frowned and turned away.) then when he reached this Ayah

[وَفَـــكِهَةً وَأَبّاً]

(And fruits (Fakihah) and herbage (Abb).) he said, `We already know what Al-Fakihah is, but what is Al-Abb' Then he said, `By your life, O Ibn Al-Khattab, this is something over burdensome (i.e., unnecessary to ask about).'"[6]

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that `Umar wanted to know how it looks, its type and its exact description, because he (`Umar) and everyone who reads this Ayah knows that it is one of the plants that grows from the earth. This is clear due to the Allah's saying,

[فَأَنبَتْنَا فِيهَا حَبّاً - وَعِنَباً وَقَضْباً - وَزَيْتُوناً وَنَخْلاً - وَحَدَآئِقَ غُلْباً - وَفَـــكِهَةً وَأَبّاً]

(And We cause therein the Habb to grow. And grapes and Qadb, and olives and date palms. And Ghulb Hada'iq. And fruits (Fakihah) and herbage (Abb).)

And then He says,

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[1] At-Tabari 24:228, 421.
[2] At-Tabari 24:227.
[3] At-Tabari 24:230, 231.
[4] Ad-Durr Al-Manthur 8:421.
[5] Al-Baghawi 4:449.
[6] At-Tabari 24:229.

[مَتَـعاً لَّكُمْ وَلاًّنْعَـمِكُمْ]

(A provision and benefit for you and your cattle.)

meaning, a means of livelihood for you all and your cattle in this life until the (coming of) the Day of Judgement.

[فَإِذَا جَآءَتِ الصَّآخَّةُ - يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ - وَصَـحِبَتِهُ وَبَنِيهِ - لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ - وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَـحِكَةٌ مُّسْتَبْشِرَةٌ - وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ - أُوْلَـئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ]

(33. Then when there comes As-Sakhkhah) (34. That Day shall a man flee from his brother.) (35. And from his mother and his father.) (36. And from his wife and his children.) (37. Every man that Day will have enough to make him careless of others.) (38. Some faces that Day will be bright,) (39. Laughing, rejoicing at good news.) (40. And other faces that Day will be dust-stained.) (41. Darkness will cover them.) (42. Such will be the disbelieving, the wicked evil doers.)

The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn `Abbas said, "As-Sakhkhah is one of the names of the Day of Judgement that Allah has magnified and warned His servants of."[1] Ibn Jarir said, "Perhaps it is a name for the blowing into Trumpet."[2] Al-Baghawi said, "As-Sakhkhah means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."[3]

[يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ - وَصَـحِبَتِهُ وَبَنِيهِ]

(That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.)

meaning, he will see them and then flee from them, and seek to get away from them because horror will be so great and the matter will be so weighty. There is an authentic Hadith related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allah on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allah) concerning anyone but myself." Even `Isa bin Maryam will say, "I will not ask Him (Allah) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me."[4] Thus, Allah says,

[يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ - وَصَـحِبَتِهُ وَبَنِيهِ]

[1] At-Tabari 24:229.
[2] At-Tabari 24:231.
[3] At-Tabari 24:249.
[4] Musilm 1:182.

(That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.)

Qatadah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin -- due to the terror of that Day." Allah said,

[لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ]

(Every man that Day will have enough to make him careless of others.)

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Hatim recorded from Ibn `Abbas that the Messenger of Allah said,

«تُحْشَرُونَ حُفَاةً عُرَاةً مُشَاةً غُرْلًا»

(You will all be gathered barefoot, naked, walking and uncircumcised.)

So his wife said, "O Messenger of Allah! Will we look at or see each other's nakedness" The Prophet replied,

«لِكُلِّ امْرِىءٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ أو قال: مَا أَشْغَلَهُ عَنِ النَّظَر»

(Every man among them on that Day will have enough (worries) to make him careless of others) -- or he said: (he will be too busy to look.)[1]

Ibn `Abbas narrated that the Prophet said,

«تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا»

(You will all be gathered barefoot, naked and uncircumcised.)

So a woman said, "Will we see or look at each others nakedness" He replied,

«يَا فُلَانَةُ، لِكُلِّ امْرِىءٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيه»

(O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.)

At-Tirmidhi said, "This Hadith is Hasan Sahih."[2]

The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allah says;

[وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَـحِكَةٌ مُّسْتَبْشِرَةٌ]

(Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.)

meaning, the people will be divided into two parties. There will be faces that are Musfirah, which means bright.

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[1] Al-Hakim 2:251. Similar with Al-Bukhari no.6162.
[2] Tuhfat Al-Ahwadhi 9:251.

[ضَـحِكَةٌ مُّسْتَبْشِرَةٌ]

(Laughing, rejoicing at good news.)

meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

[وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ]

(And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.)

meaning, they will be overcome and covered with Qatarah, which is darkness. Ibn `Abbas said,

[تَرْهَقُهَا قَتَرَةٌ]

(Darkness (Qatarah) will cover them.)

"This means that they (the faces) will be overcome with darkness."[1]

Allah said,

[أُوْلَـئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ]

(Such will be the disbelieving, the wicked evildoers.)

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allah says,

[وَلاَ يَلِدُوۤاْ إِلاَّ فَاجِراً كَفَّاراً]

(And they will beget none but wicked disbelievers.) (71:27)

This is the end of the Tafsir of Surat `Abasa, and to Allah all praise and thanks are due.

[1] Ad-Durr Al-Manthur 8:424.

The Tafsir of Surat At-Takwir
(Chapter - 81)
Which was revealed in Makkah

What has been narrated about This Surah

Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: [إِذَا الشَّمْسُ كُوِّرَتْ] و [إِذَا السَّمَآءُ انفَطَرَتْ] و [إِذَا السَّمَآءُ انشَقَّتْ]»

(Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, (When the sun is wound round.) (81:1) (and; (When the heaven is cleft asunder.) (82:1) (and; (When the heaven is split asunder.) (84:1))[1]

Likewise, At-Tirmidhi has also recorded this Hadith.[2]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انكَدَرَتْ - وَإِذَا الْجِبَالُ سُيِّرَتْ - وَإِذَا الْعِشَارُ عُطِّلَتْ - وَإِذَا الْوُحُوشُ حُشِرَتْ - وَإِذَا الْبِحَارُ سُجِّرَتْ - وَإِذَا النُّفُوسُ زُوِّجَتْ - وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَىِّ ذَنبٍ قُتِلَتْ - وَإِذَا الصُّحُفُ نُشِرَتْ - وَإِذَا السَّمَآءُ كُشِطَتْ - وَإِذَا الْجَحِيمُ سُعِّرَتْ - وَإِذَا الْجَنَّةُ أُزْلِفَتْ - عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ]

(1.When the sun is Kuwwirat.) (2. And when the stars Inkadarat.) (3. And when the mountains are made to pass away;) (4. And when the pregnant she-camels are neglected;) (5. And when the wild beasts are gathered together.) (6. And when the seas become as blazing fire.) (7. And when the souls are joined with their mates.) (8. And when the female infant (Al-Maw'udah) buried alive is questioned (Su'ilat):) (9. For what sin was she killed) (10. And when the pages are laid open.) (11. And when the heaven is Kushitat;) (12. And when Hell is Su`irat.) (13. And when Paradise is brought near.) (14. Every person will know what he has brought.)

What will happen on the Day of Judgement, and that is the rolling up of the Sun

`Ali bin Abi Talhah reported from Ibn `Abbas:

[إِذَا الشَّمْسُ كُوِّرَتْ]

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[1] Ahmad 2:27.
[2] Tuhfat Al-Ahwadhi 9:252.

(When the sun is Kuwwirat.) "This means it will be darkened."[1] Al-`Awfi reported from Ibn `Abbas; "It will go away." Qatadah said, "Its light will go away."[2] Sa`id bin Jubayr said, "Kuwwirat means it will sink in."[3] Abu Salih said, "Kuwwirat means it will be thrown down." At-Takwir means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (`Imamah) and the folding of clothes together. Thus, the meaning of Allah's statement,

[كُوِّرَتْ]

(Kuwwirat) is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhari recorded from Abu Hurayrah that the Prophet said,

«الشَّمْسُ وَالْقَمَرُ يُكَوَّرَانِ يَوْمَ الْقِيَامَةِ»

(The sun and the moon will be rolled up on the Day of Judgement.)[4]

Al-Bukhari was alone in recording this Hadith and this is his wording of it.

Dispersing the Stars

[وَإِذَا النُّجُومُ انكَدَرَتْ]

(And when the stars Inkadarat.)

meaning, when they are scattered. This is as Allah says,

[وَإِذَا الْكَوَاكِبُ انتَثَرَتْ]

(And when the stars have fallen and scattered.) (82:2)

The basis of the word Inkidar is Insibab, which means to be poured out. Ar-Rabi` bin Anas reported from Abu Al-`Aliyah, who reported from Ubayy bin Ka`b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the Jinns will then flee in fright to the humans and the humans will flee to the Jinns. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

[وَإِذَا الْوُحُوشُ حُشِرَتْ]

(And when the wild beasts are gathered together.) This means they will be mixed.

[وَإِذَا الْعِشَارُ عُطِّلَتْ]

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[1] At-Tabari 24:237.
[2] At-Tabari 24:238.
[3] At-Tabari 24:238.
[4] Fath Al-Bari 6:343.

(And when the pregnant she camels are neglected;) This means their owners will neglect them.

[وَإِذَا الْبِحَارُ سُجِّرَتْ]

(And when the seas become as blazing fire)"

Then he (Ubayy) went on to say, "The Jinns will say, `We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarir recorded this narration with this wording.[1]

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allah's statement,

[وَإِذَا الْجِبَالُ سُيِّرَتْ]

(And when the mountains are made to pass away;)

meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allah says,

[وَإِذَا الْعِشَارُ عُطِّلَتْ]

(And when the pregnant she-camels (`Ishar) are neglected (`Uttilat);)

`Ikrimah and Mujahid said, "`Ishar are (pregnant she-) camels."[2] Mujahid said, "`Uttilat means abandoned and left."[3] Ubayy bin Ka`b and Ad-Dahhak both said, "Their owners will neglect them."[4] Ar-Rabi` bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned."[5] Ad-Dahhak said, "They will be left with no one to tend to them."[6] And the meaning of all of these statements is similar.

What is intended is that the `Ishar is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of their pregnancies. One of them is singularly referred to as `Ushara', and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

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[1] At-Tabari 24:237.
[2] At-Tabari 24:240.
[3] At-Tabari 24:240.
[4] At-Tabari 24:240.
[5] At-Tabari 24:240.
[6] At-Tabari 24:240.

[وَإِذَا الْوُحُوشُ حُشِرَتْ]

(And when the wild beasts are gathered together.)

meaning, gathered. This is as Allah says,

[وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ مَّا فَرَّطْنَا فِى الكِتَـبِ مِن شَىْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ]

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.) (6:38)

Ibn `Abbas said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Hatim.[1] Allah also says,

[وَالطَّيْرَ مَحْشُورَةً]

(And (so did) the birds assembled.) [38:19] meaning, gathered.

The Blazing of the Seas

Allah says,

[وَإِذَا الْبِحَارُ سُجِّرَتْ]

(And when the seas become as blazing fire.) Ibn Jarir recorded from Sa`id bin Al-Musayyib that `Ali said to a Jewish man, "Where is the Hell" The man said, "The sea." `Ali then said, "I think he is truthful, as Allah says

[وَالْبَحْرِ الْمَسْجُورِ]

(And by the seas kindled (Masjur).) (52:6) and;

[وَإِذَا الْبِحَارُ سُجِّرَتْ]

(And when the seas become as blazing fire.)"[2]

This has already been discussed previously with the explanation of Allah's statement,

[وَالْبَحْرِ الْمَسْجُورِ]

(And by the seas kindled (Masjur).) (52:6)[3]

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1 Al-Qurtubi 19:229.
2 At-Tabari 24:242.
3 See volume nine, the Tafsir of Surat Al-Tur (52:6).

Joining the Souls

Concerning Allah's statement,

[وَإِذَا النُّفُوسُ زُوِّجَتْ]

(And when the souls are joined with their mates.)

meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allah says,

[احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ]

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).) (37:22)

Ibn Abi Hatim recorded from An-Nu`man bin Bashir that the Messenger of Allah said,

[وَإِذَا النُّفُوسُ زُوِّجَتْ] الضُّرَبَاءُ: كُلُّ رَجُلٍ مَعَ كُلِّ قَوْمٍ كَانُوا يَعْمَلُونَ عَمَلَهُ وَذَلِكَ بِأَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ :[وَكُنتُمْ أَزْوَاجاً ثَلَـثَةً - فَأَصْحَـبُ الْمَيْمَنَةِ مَآ أَصْحَـبُ الْمَيْمَنَةِ - وَأَصْحَـبُ الْمَشْـَمَةِ مَآ أَصْحَـبُ الْمَشْـَمَةِ - وَالسَّـبِقُونَ السَّـبِقُونَ]

هُمُ الضُّرَبَاءِ»

((And When the souls are joined with their mates.)(Those who are alike. Every man will be with every group of people who performed the same deeds that he did. (This is because Allah says, (And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those on the Left Hand!) (56: 7-10) (They are those who are alike.)[1]

Questioning the Female Infant Who was buried Alive

Allah says,

[وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَىِّ ذَنبٍ قُتِلَتْ]

(And when the female infant (Al-Maw'udah) buried alive is questioned: For what sin was she killed)

The majority have recited it as Su'ilat (she is questioned), as it is here. Al-Maw'udah is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then `Ali bin Abi Talhah reported that Ibn `Abbas said,

[وَإِذَا الْمَوْءُودَةُ سُئِلَتْ]

[1] At-Tabari 24:245. The chain for this narration is not authentic. Prior to this narration, At-Tabari recorded an authentic chain with much the same wording from ‘Umar, may Allah be pleased with him.

(And when the female infant (Al-Maw'udah) buried alive Su'ilat:)

"This means that she will ask." Abu Ad-Duha made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood."[1] The same has been reported from As-Suddi and Qatadah.

Hadiths have been reported concerning the Maw'udah. Imam Ahmad recorded from `A'ishah, who reported from Judamah bint Wahb, the sister of `Ukkashah, that she said, "I was in the presence of the Messenger of Allah when he was with some people, and he said,

«لَقَدْ هَمَمْتُ أَنْ أَنْهى عَنِ الْغِيلَةِ فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذلِكَ شَيْئًا»

(I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.)

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْءُودَةُ سُئِلَت»

(That is the minor infanticide and it is the female infant buried alive (Maw'udah) that will be questioned.)"[2]

Muslim, Ibn Majah, Abu Dawud, At-Tirmidhi and An-Nasa'i, all recorded this Hadith as well.[3]

The Atonement for burying Infant Girls Alive

`Abdur-Razzaq said that Isra'il informed them from Simak bin Harb, from An-Nu`man bin Bashir, who reported from `Umar bin Al-Khattab that he said concerning Allah's statement,

[وَإِذَا الْمَوْءُودَةُ سُئِلَتْ]

(And when the female infant buried alive is questioned.)

"Qays bin `Asim came to the Messenger of Allah and said, `O Messenger of Allah! Verily, I buried some daughters of mine alive in the period of pre-Islamic ignorance.' The Messenger of Allah said,

«أَعْتِقْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَة»

(Free a slave for each one of them.)

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[1] At-Tabari 24:246.
[2] Ahmad 6:434.
[3] Muslim 2:1066, 1067, Ibn Majah 1:648, Abu Dawud 3:211, Tuhfat Al-Ahwadhi 6:249, and An-Nasai in Al-Kubra 6:106.

Then Qays said, `O Messenger of Allah! Verily, I am an owner of camels.' The Prophet said,

«فَانْحَرْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَة»

(Then sacrifice a camel for each one of them.)"[1]

The Distribution of the Pages

Allah says,

[وَإِذَا الصُّحُفُ نُشِرَتْ]

(And when the pages are laid open.) Ad-Dahhak said, "Every person will be given his paper in his right hand or in his left hand." Qatadah said, "O Son of Adam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."[2]

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allah says,

[وَإِذَا السَّمَآءُ كُشِطَتْ]

(And when the heaven is Kushitat;) Mujahid said, "It drawns away."[3] As-Suddi said, "Stripped off." Concerning Allah's statement,

[وَإِذَا الْجَحِيمُ سُعِّرَتْ]

(And when Hell is Su`irat.) As-Suddi said, "It is heated." In reference to Allah's statement,

[وَإِذَا الْجَنَّةُ أُزْلِفَتْ]

(And when Paradise is brought near.) Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi` bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement Concerning

Allah's statement,

[عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ]

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[1] 'Abdur-Razzaq 3:351.
[2] At-Tabari 24:249.
[3] At-Tabari 24:249.

(Every person will know what he has brought.)

This is the conclusive response of the previous statements, meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allah says,

[يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا]

(On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.) (3:30)

Allah also says,

[يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ]

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13)

[فَلاَ أُقْسِمُ بِالْخُنَّسِ - الْجَوَارِ الْكُنَّسِ - وَالَّيْلِ إِذَا عَسْعَسَ - وَالصُّبْحِ إِذَا تَنَفَّسَ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ مُّطَـعٍ ثَمَّ أَمِينٍ وَمَا صَـحِبُكُمْ بِمَجْنُونٍ وَلَقَدْ رَءَاهُ بِالاٍّفُقِ الْمُبِينِ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ وَمَا هُوَ بِقَوْلِ شَيْطَـنٍ رَّجِيمٍ فَأيْنَ تَذْهَبُونَ إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَـلَمِينَ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ رَبُّ الْعَـلَمِينَ]

(15. But nay! I swear by Al-Khunnas.) (16. Al-Jawar Al-Kunnas.) (17. And by the night when it `As`as.) (18. And by the day when it Tanaffas.) (19. Verily, this is the Word a most honorable messenger.) (20. Dhi Quwwah, with the Lord of the Throne -- Makin,) (21. Obeyed there, trustworthy.) (22. And your companion is not a madman.) (23. And indeed he saw him in the clear horizon.) (24. And he withholds not a knowledge of the Unseen.) (25. And it is not the word of the outcast Shaytan.) (26. Then where are you going) (27. Verily, this is no less than a Reminder for the creatures.) (28. To whomsoever among you who wills to walk straight.) (29. And you cannot will unless that Allah wills -- the Lord of all that exists.)

The Explanation of the Words Al-Khunnas and Al-Kunnas

Muslim recorded in his Sahih, and An-Nasa'i in his Book of Tafsir, in explaining this Ayah, from `Amr bin Hurayth that he said, "I prayed the Morning prayer behind the Prophet , and I heard him reciting,

[فَلاَ أُقْسِمُ بِالْخُنَّسِ - الْجَوَارِ الْكُنَّسِ - وَالَّيْلِ إِذَا عَسْعَسَ - وَالصُّبْحِ إِذَا تَنَفَّسَ]

(But nay! I swear by Al-Khunnas, Al-Jawar Al-Kunnas, and by the night when it `As`as, and by the day when it Tanaffas.)"[1]

[1] Muslim 1:336, And An-Nasai in Al-Kubra 6:507.

Ibn Jarir recorded from Khalid bin `Ar`arah that he heard `Ali being asked about the Ayah;

(لَا أُقْسِمُ بِالْخُنَّسِ. الْجَوَارِ الْكُنَّسِ)

(Nay! I swear by Al-Khunnas, Al-Jawar Al-Kunnas.)

and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night."[1]

Concerning Allah's statement,

[وَالَّيْلِ إِذَا عَسْعَسَ]

(And by the night when it `As`as.) There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujahid said, "It means its darkening." Sa`id bin Jubayr said, "When it begins." Al-Hasan Al-Basri said, "When it covers the people."[2] This was also said by `Atiyah Al-`Awfi.[3] `Ali bin Abi Talhah and Al-`Awfi both reported from Ibn `Abbas:

[إِذَا عَسْعَسَ]

(when it `As`as) "This means when it goes away."[4] Mujahid, Qatadah and Ad-Dahhak, all said the same.[5] Zayd bin Aslam and his son `Abdur-Rahman also made a similar statement, when they said,

[إِذَا عَسْعَسَ]

(when it `As`as) "This means when it leaves, and thus it turns away."[6] I believe that the intent in Allah's saying,

[إِذَا عَسْعَسَ]

(when it `As`as) is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allah is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allah says,

[وَالَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى]

(By the night as it envelops. By the day as it appears in brightness) (92:1-2)

and He also says,

[وَالضُّحَى - وَالَّيْلِ إِذَا سَجَى]

(By the forenoon. By the night when it darkens.) (93:1-2)

Allah also says,

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[1] At-Tabari 24:251.
[2] At-Tabari 24:256.
[3] At-Tabari 24:256.
[4] At-Tabari 24:256.
[5] At-Tabari 24:256.
[6] At-Tabari 24:256.

[فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً]

(Cleaver of the daybreak. He has appointed night for resting.) (6:96)

And there are other similar Ayat that mention this. Many of the scholars of the fundamentals of language have said that the word `As`as is used to mean advancing and retreating, with both meanings sharing the same word. Therefore, it is correct that the intent could be both of them, and Allah knows best. Concerning Allah's statement,

[وَالصُّبْحِ إِذَا تَنَفَّسَ]

(And by the day when it Tanaffas.)

Ad-Dahhak said, "When it rises." Qatadah said, "When it brightens and advances."[1]

Jibril descended with the Qur'an and it is not the Result of Insanity Concerning

Allah's statement,

[إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ]

(Verily, this is the Word of a most honorable messenger.)

meaning, indeed this Qur'an is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibril.

Ibn `Abbas, Ash-Sha`bi, Maymun bin Mihran, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, Ad-Dahhak and others have said this.[2]

[ذِى قُوَّةٍ]

(Dhi Quwwah) This is similar to Allah's statement,

[عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ]

(He has been taught by one mighty in power, Dhu Mirrah.) (53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

[عِندَ ذِى الْعَرْشِ مَكِينٍ]

(with the Lord of the Throne Makin,)

meaning, he has high status and lofty rank with Allah.

[مُّطَـعٍ ثَمَّ]

(Obeyed there,)

meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatadah said,

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[1] At-Tabari 24:258.

[2] Al-Qurtubi 19:240 and Ad-Durr Al-Manthur 8:433.

[مُّطَـعٍ ثَمَّ]

(Obeyed there) "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message."

Allah then says,

[أَمِينٌ]

(trustworthy.) This is a description of Jibril as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibril, just as He has commended His servant and human Messenger, Muhammad by His statement,

[وَمَا صَـحِبُكُمْ بِمَجْنُونٍ]

(And your companion is not a madman.) Ash-Sha`bi, Maymun bin Mihran, Abu Salih and others who have been previously mentioned, all said, "This refers to Muhammad ."[1] Allah said,

[وَلَقَدْ رَءَاهُ بِالاٌّفُقِ الْمُبِينِ]

(And indeed he saw him in the clear horizon.)

meaning, indeed Muhammad saw Jibril, who brought him the Message from Allah, in the form that Allah created him in (i.e., his true form), and he had six hundred wings.

[بِالاٌّفُقِ الْمُبِينِ]

(in the clear horizon.)

meaning, clear. This refers to the first sighting which occurred at Al-Batha' (Makkah). This incident is mentioned in Allah's statement,

[عَلَّمَهُ شَدِيدُ الْقُوَى - ذُو مِرَّةٍ فَاسْتَوَى - وَهُوَ بِالاٌّفُقِ الاٌّعْلَى - ثُمَّ دَنَا فَتَدَلَّى - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى - فَأَوْحَى إِلَى عَبْدِهِ مَآ أَوْحَى]

(He has been taught by one mighty in power (Jibril). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allah) revealed to His servant what He revealed.) (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibril. It seems apparent -- and Allah knows best -- that this Surah (At-Takwir) was revealed before the Night Journey (Al-Isra'), because nothing has been mentioned in it except this sighting (of Jibril), and it is the first sighting. The second sighting has been mentioned in Allah's statement,

[وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِندَ سِدْرَةِ الْمُنتَهَى - عِندَهَا جَنَّةُ الْمَأْوَى - إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى]

[1] At-Tabari 24:259, and Ad-Durr Al-Manthur 8:434.

(And indeed he saw him (Jibril) at a second descent. Near Sidrah Al-Muntaha. Near it is the Paradise of Abode. When that covered the lote tree which did cover it !) (53:13-16)

And these Ayat have only been mentioned in Surat An-Najm, which was revealed after Surat Al-Isra' (The Night Journey).

The Prophet is not Stingy in conveying the Revelation

(وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ)

(He is not Zanin over the Unseen)[1]

meaning Muhammad is not following false conjecture about what Allah revealed. Others have recited this Ayah with the `Dad' in the word Danin, which means that he is not stingy, but rather he conveys it to everyone.

Sufyan bin `Uyaynah said, "Zanin and Danin both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The Zanin is one who follows false supposition, and the Danin is one who is stingy."[2]

Qatadah said, "The Qur'an was unseen and Allah revealed it to Muhammad , and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it."[3] `Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarir preferred the recitation Danin.[4]

I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'an is a Reminder for all the Worlds and It is not the Inspiration of Shaytan

Allah says,

[وَمَا هُوَ بِقَوْلِ شَيْطَـنٍ رَّجِيمٍ]

(And it is not the word of the outcast Shaytan.)

meaning, this Qur'an is not the statement of an outcast Shaytan. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allah says,

[وَمَا تَنَزَّلَتْ بِهِ الشَّيَـطِينُ - وَمَا يَنبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ]

(And it is not the Shayatin who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.) (26:210-212)

Then Allah says,

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[1] Ibn Kathir presents this recitation of the Ayah, and refers to the version of Hafs; "some recite it…"
[2] At-Tabari 24:261.
[3] At-Tabari 24:261.
[4] At-Tabari 24:260, 261, and Ad-Durr Al-Manthur 8:435.

[فَأيْنَ تَذْهَبُونَ]

(Then where are you going)

meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allah. This is as Abu Bakr As-Siddiq said to the delegation of Bani Hanifah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Musaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone By Allah, this speech did not come from a god." Qatadah said,

[فَأيْنَ تَذْهَبُونَ]

(Then where are you going)

meaning, from the Book of Allah and His obedience. Then Allah says,

[إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَـلَمِينَ]

(Verily, this is no less than a Reminder to the creatures.)

meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

[لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ]

(To whomsoever among you who wills to walk straight.)

meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

[وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ رَبُّ الْعَـلَمِينَ]

(And you cannot will unless (it be) that Allah wills -- the Lord of all that exists.)

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists. It is reported from Sulayman bin Musa that when this Ayah was revealed,

[لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ]

(To whomsoever among you who wills to walk straight.)

Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allah revealed,

[وَمَا تَشَآءُونَ إِلاَّ أَن يَشَآءَ اللَّهُ رَبُّ الْعَـلَمِينَ]

(And you cannot will unless (it be) that Allah wills the Lord of the all that exists.)[1]

This is the end of the Tafsir of Surat At-Takwir, and all praise and thanks are due to Allah.

[1] At-Tabari 24:264. This is a Mursal narration.

The Tafsir of Surat Al-Infitar

(Chapter - 82)

Which was revealed in Makkah

The Virtues of Surat Al-Infitar

An-Nasa'i recorded from Jabir that Mu`adh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet said,

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ [سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] [وَالضُّحَى] وَ [إِذَا السَّمَآءُ انفَطَرَتْ]»

(Are you putting the people to trial O Mu`adh Why don't you recite (Glorify the Name of your Lord the Most High) (87), (By the forenoon) (93), and (When the heaven is cleft asunder) (82))"[1]

The basis of this Hadith is found in the Two Sahihs,[2] however the mentioning of

[إِذَا السَّمَآءُ انفَطَرَتْ]

(When the heaven is cleft asunder.) has only been mentioned by An-Nasa'i. It has been previously mentioned in a narration from `Abdullah bin `Umar that the Prophet said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأْيَ عَيْنٍ فَلْيَقْرَأْ: [إِذَا الشَّمْسُ كُوِّرَتْ] و [إِذَا السَّمَآءُ انفَطَرَتْ] و [إِذَا السَّمَآءُ انشَقَّتْ]»

(Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, (When the sun is Kuwwirat.) (81) and; (When the heaven is cleft asunder) (82) and; (When the heaven is split asunder) (84).)[3]

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

(In the Name of Allah, the Most Gracious, the Most Merciful.

[إِذَا السَّمَآء انفَطَرَتْ - وَإِذَا الْكَوَاكِبُ انتَثَرَتْ - وَإِذَا الْبِحَارُ فُجّرَتْ - وَإِذَا الْقُبُورُ بُعْثِرَتْ - عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ - يأَيُّهَا الإِنسَـنُ مَا غَرَّكَ بِرَبّكَ الْكَرِيمِ - الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ - فِى أَىّ صُورَةٍ مَّا شَآء رَكَّبَكَ - كَلاَّ بَلْ تُكَذّبُونَ بِالدّينِ - وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ - كِرَاماً كَـتِبِينَ - يَعْلَمُونَ مَا تَفْعَلُونَ -]

.1) When the heaven is cleft asunder (Infatarat).) (2. And when the stars Intatharat.) (3. And when the seas Fujjirat.) (4. And when the graves Bu`thirat.) (5. A person will know what he has sent forward and left behind.) (6. O man! What has made you careless about your Lord, the Most Generous) (7. Who created you, fashioned you perfectly, and

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[1] An-Nasai in Al-Kubra 6:508.
[2] Fath Al-Bari 10:532, and Muslim 1:339.
[3] Tuhfat Al-Ahwadhi 9:252.

gave you due proportion.) (8. In whatever form He willed, He put you together.) (9. Nay! But you deny (the Day of) Ad-Din.) (10. But verily, over you to watch you) (11. Kiraman Katibin,) (12. They know all that you do.)

What will happen on the Day of Judgement

Allah says,

[إِذَا السَّمَآءُ انفَطَرَتْ]

(When the heaven is cleft asunder (Infatarat).)

meaning, it splits. This is as Allah says,

[السَّمَآءُ مُنفَطِرٌ بِهِ]

(Whereon the heaven will be cleft asunder (Munfatir)) (73:18)

Then Allah says,

[وَإِذَا الْكَوَاكِبُ انتَثَرَتْ]

(And when the stars Intatharat.)meaning, fallen.

[وَإِذَا الْبِحَارُ فُجِّرَتْ]

(And when the seas Fujjirat.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Allah will cause some of it to burst forth over other parts of it."[1] Al-Hasan said, "Allah will cause some parts of it to burst forth over other parts of it, and its water will go away."[2] Qatadah said, "Its fresh water will mix with its salt water."[3]

[وَإِذَا الْقُبُورُ بُعْثِرَتْ]

(And when the graves Bu`thirat.) Ibn `Abbas said, "searched."[4] As-Suddi said, "Tub`athiru means that they will be moved and those who are in them will come out."

[عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ]

(A person will know what he has sent forward and left behind.)

meaning, when this happens then this will occur.

Mankind should not forget about Allah

Allah says,

[يأَيُّهَا الإِنسَـنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ]

[1] At-Tabari 24:267.
[2] At-Tabari 24:267.
[3] At-Tabari 24:217.
[4] At-Tabari 24:267.

(O man! What has made you careless about your Lord, the Most Generous)

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this Ayah is, "O Son of Adam! What has deceived you from your Lord, the Most Generous -- meaning the Most Great -- so that you went forth disobeying Him, and you met Him with that which was unbefitting." This is similar to what has been reported in the Hadith,

«يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

(Allah will say on the Day of Judgement: "O Son of Adam! What has deceived you concerning Me O Son of Adam What was your response to the Messengers")[1]

Al-Baghawi mentioned that Al-Kalbi and Muqatil said, "This Ayah was revealed about Al-Aswad bin Shariq who struck the Prophet and he was not punished in retaliation. So Allah revealed,

[مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ]

(What has made you careless about your Lord, the Most Generous)"[2]

Then Allah said,

[الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ]

(Who created you, fashioned you perfectly, and gave you due proportion.)

meaning, `what has deceived you concerning the Most Generous Lord'

[الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ]

(Who created you, fashioned you perfectly, and gave you due proportion.)

meaning, `He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.' Imam Ahmad recorded from Busr bin Jahhash Al-Qurashi that one day the Messenger of Allah spat in his palm and placed his finger on it. Then he said,

«قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ؟»

(Allah the Mighty and Sublime says: "O Son of Adam! How can you escape Me when I created you from something similar to this (spit) Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, `I will give charity now.' But how will there be time for charity")[3]

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[1] Tuhfat Al=Ashraf 7:70. This is the only reference for the Hadith, so its authenticity was unverifiable.
[2] Al-Baghawi 4:455. This is a Mursal narration.
[3] Ahmad 4:210.

This Hadith has also been recorded by Ibn Majah .[1]

Concerning Allah's statement,

[فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ]

(In whatever form He willed, He put you together.)

Mujahid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle."[2] In the Two Sahihs it is recorded from Abu Hurayrah that a man said, "O Messenger of Allah! Verily, my wife has given birth to a black boy." The Prophet said,

«هَلْ لَكَ مِنْ إِبِلٍ؟»

(Do you have any camels) The man said, "Yes." The Prophet then said,

«فَمَا أَلْوَانُهَا»

(What color are they) The man said, "Red." The Prophet said,

«فَهَلْ فِيهَا مِنْ أَوْرَق»

(Do any of them have patches of gray) The man said, "Yes." The Prophet asked him,

«فَأَنَّى أَتَاهَا ذلِك»

(How did this happen to them) The man replied, "It is probably an inherited genetical strain." The Prophet then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْق»

(Likewise, this (with your son) is probably an inherited genetical strain.)[3]

The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Adam

Concerning Allah's statement,

[كَلاَّ بَلْ تُكَذِّبُونَ بِالدِّينِ]

(Nay! But you deny (the Day of) Ad-Din.)

meaning, `you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allah's statement,

[وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ - كِرَاماً كَـتِبِينَ - يَعْلَمُونَ مَا تَفْعَلُونَ]

(But verily, over you to watch you (are) Kiraman Katibin, they know all that you do.) (82:10-12)

[1] Ibn Majah 2:903.
[2] At-Tabari 24:270.
[3] Fath Al-Bari 9:351, and Muslim 2:1137.

meaning, `indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

[إِنَّ الاٌّبْرَارَ لَفِى نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِى جَحِيمٍ - يَصْلَوْنَهَا يَوْمَ الدِّينِ - وَمَا هُمَ عَنْهَا بِغَآئِبِينَ - وَمَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ - ثُمَّ مَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ - يَوْمَ لاَ تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالاٌّمْرُ يَوْمَئِذٍ لِلَّهِ]

(13. Verily, the Abrar (the righteous believers) will be in Delight;) (14. And verily, the wicked will be in the blazing Fire (Hell),) (15. Therein they will enter, and taste its burning flame on the Day of Recompense,) (16. And they will not be absent therefrom.) (17.And what will make you know what the Day of Recompense is) (18. Again, what will make you know what the Day of Recompense is) (19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.)

The Reward of the Righteous and the Sinners Allah informs of what the righteous will receive of delight.

They are those who obeyed Allah and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

[يَصْلَوْنَهَا يَوْمَ الدِّينِ]

(Therein they will enter, and taste its burning flame on the Day of Recompense,)

meaning, the Day of Reckoning, Recompense, and Judgement.

[وَمَا هُمَ عَنْهَا بِغَآئِبِينَ]

(And they will not be absent therefrom.)

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest -- not even for a single day. Allah then says,

[وَمَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ]

(And what will make you know what the Day of Recompense is)

This is a magnification of the affair of the Day of Judgement. Then Allah affirms it by saying,

[ثُمَّ مَآ أَدْرَاكَ مَا يَوْمُ الدِّينِ]

(Again, what will make you know what the Day of Recompense is)

Then He explains this by saying,

[يَوْمَ لاَ تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً]

((It will be) the Day when no person shall have power for another,)

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allah gives permission to whomever He wishes and is pleased with. We will mention here a Hadith (where the Prophet said),

«يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا»

(O children of Hashim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allah.)[1]

This has been mentioned previously at the end of the Tafsir of Surat Ash-Shu`ara' (see 26:214). Thus, Allah says,

[وَالاٌّمْرُ يَوْمَئِذٍ لِلَّهِ]

(and the Decision, that Day, will be with Allah.)

This is similar to Allah's statement,

لمن الملك اليوم لله الواحد القهار

(Whose is the kingdom this day ? It is Allah's, the One, the Irresistible.)

It is also similar to His statement,

(The true sovereignty on that Day will be for the Most Gracious)(25:26)

It is also similar to His saying;

(The only Owner of the Day od Recompense.)(1:4)

Qatadah said,

((It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.)

"By Allah, the Decision is for Allah today (now), but on that Day no one will try to dispute with Him about it."

This is the end of the Tafsir of Surat Al-Infitar. All praise and blessings are due to Allah, and He is the Giver of success and freedom from error.

[1] Muslim 1:192.

The Tafsir of Surat Al-Mutaffifin
(Chapter - 83)

Which was revealed in Al-Madinah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ يَسْتَوْفُونَ - وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ - أَلا يَظُنُّ أُوْلَـئِكَ أَنَّهُمْ مَّبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ - يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَـلَمِينَ]

(1. Woe to Al-Mutaffifin.) (2. Those who, when they have to receive by measure from men, demand full measure,) (3. And when they have to give by measure or weight to men, give less than due.) (4. Do they not think that they will be resurrected,) (5. On a Great Day) (6. The Day when (all) mankind will stand before the Lord of all that exists)

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasa'i and Ibn Majah both recorded from Ibn `Abbas that he said, "When the Prophet came to Al-Madinah, the people of Al-Madinah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allah revealed,

[وَيْلٌ لِّلْمُطَفِّفِينَ]

(Woe to Al-Mutaffifin.) After this, they began to give good measure."[1] The meaning of the word Tatfif here is to be stingy with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allah explains that the Mutaffifin those whom He has promised loss and destruction, whom are meant by "Woe" are

[الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ]

(Those who, when they have to receive by measure from men,)

meaning, from among the people.

[يَسْتَوْفُونَ]

(demand full measure,)

meaning, they take their right by demanding full measure and extra as well.

[1] An-Nasai in Al-Kubra 6:508, and Ibn Majah 2:748.

[وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ]

(And when they have to give by measure or weight to (other) men, give less than due.)

meaning, they decrease. Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

[وَأَوْفُوا الْكَيْلَ إِذا كِلْتُمْ وَزِنُواْ بِالقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً]

(And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.) (17:35)

Allah also says,

[وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا]

(And give full measure and full weight with justice. We burden not any person, but with that which he can bear.) (6:152)

and He says,

[وَأَقِيمُواْ الْوَزْنَ بِالْقِسْطِ وَلاَ تُخْسِرُواْ الْمِيزَانَ]

(And observe the weight with equity and do not make the balance deficient.) (55:9)

Allah destroyed the people of Shu`ayb and wiped them out because of their cheating in weights and measurements.

Threatening the Mutaffifin with standing before the Lord of all that exists

Then Allah says as a threat to them,

[أَلا يَظُنُّ أُوْلَـئِكَ أَنَّهُمْ مَّبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ]

(Do they not think that they will be resurrected, on a Great Day)

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright Whoever loses on this Day will be made to enter into a blazing fire. Then Allah says,

[يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَـلَمِينَ]

(The Day when (all) mankind will stand before the Lord of all that exists)

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allah, and it will be that, which the strength and the senses will not be able to bare.

Imam Malik reported from Nafi` who reported from Ibn `Umar that the Prophet said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»

(This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.)

Al-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`.[1] Muslim also recorded it from two routes.[2]

Another Hadith: Imam Ahmad recorded from Al-Miqdad, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allah saying,

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِيلَيْنِ قال فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدْرِ أَعْمَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقِبَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ إِلْجَامًا»

(On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).)

This Hadith was recorded by Muslim and At-Tirmidhi.[3]

In Sunan Abu Dawud it is recorded that the Messenger of Allah used to seek refuge with Allah from the hardship of standing on the Day of Judgement.[4] It has been reported from Ibn Mas`ud that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.[5] It has been reported from Ibn `Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarir.[6] In the Sunans of Abu Dawud, An-Nasa'i, and Ibn Majah, it is recorded from `A'ishah that the Messenger of Allah used to begin his late night prayer by declaring Allah's greatness ten times, praising Allah ten times, glorifying Allah ten times, and seeking Allah's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»

(O Allah! Forgive me, guide me, provide for me, and protect me.)

Then he would seek refuge from the hardship of the standing on the Day of Judgement.[7]

[كَلاَّ إِنَّ كِتَـبَ الْفُجَّارِ لَفِى سِجِّينٍ - وَمَآ أَدْرَاكَ مَا سِجِّينٌ - كِتَـبٌ مَّرْقُومٌ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ وَمَا يُكَذِّبُ بِهِ إِلاَّ كُلُّ مُعْتَدٍ أَثِيمٍ إِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا قَالَ أَسَـطِيرُ الاٌّوَّلِينَ كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ كَلاَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ثُمَّ إِنَّهُمْ لَصَالُواْ الْجَحِيمِ ثُمَّ يُقَالُ هَـذَا الَّذِى كُنتُمْ بِهِ تُكَذِّبُونَ]

(7. Nay! Truly, the Record of the wicked is in Sijjin.) (8. And what will make you know what Sijjin is) (9. A Register inscribed.) (10. Woe, that Day, to those who deny.) (11. Those who deny the Day of Recompense.) (12. And

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[1] Fath Al-Bari 8:565.
[2] Muslim 4:2195, 2196.
[3] Ahmad 6:3, Muslim 2864, and Tuhfat Al-Ahwadhi 7:89.
[4] Abu Dawud 1:487.
[5] At-Tabari 24:281.
[6] At-Tabari 24:280.
[7] Abu Dawud 1:486, An-Nasai 3:299, and Ibn Majah 1:431.

none can deny it except every transgressor beyond bounds, the sinner!) (13. When Our Ayat are recited to him, he says: "Tales of the ancients!") (14. Nay! But on their hearts is the Ran (covering) which they used to earn.) (15. Nay! Surely, they will be veiled from seeing their Lord that Day.) (16. Then verily, they will indeed enter the burning flame of Hell.) (17. Then, it will be said to them: "This is what you used to deny!")

The Record of the Wicked and some of what happens to Them

Allah says truly,

[إِنَّ كِتَـــبَ الْفُجَّارِ لَفِى سِجِّينٍ]

(Nay! Truly, the Record of the wicked is in Sijjin.)

meaning, that their final destination and their abode will be in Sijjin, which is derived from the word prison (Sijn), and here it means straitened circumstances. Thus, Allah expresses the greatness of this matter, saying;

[وَمَآ أَدْرَاكَ مَا سِجِّينٌ]

(And what will make you know what Sijjin is)

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy Hadith of Al-Bara' bin `Azib that the Prophet said,

«يَقُول اللهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ. وَسِجِّينٌ هِيَ تَحْتُ الْأَرْضِ السَّابِعَة»

(Allah says concerning the soul of the disbeliever, `Record his book in Sijjin.' And Sijjin is beneath the seventh earth.)"[1]

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allah says,

[ثُمَّ رَدَدْنَـــهُ أَسْفَلَ سَـــفِلِينَ إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـــلِحَـــتِ]

(Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.) (95:5-6)

Here Allah says,

[كَلاَّ إِنَّ كِتَـــبَ الْفُجَّارِ لَفِى سِجِّينٍ - وَمَآ أَدْرَاكَ مَا سِجِّينٌ]

(Nay! Truly, the Record of the wicked is in Sijjin. And what will make you know what Sijjin is)

and it is full of hardship and misery. Allah says,

[1] At-Tiwal od At-Tabarani 238, and similar with Al-Hakim 1:37.

[وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً]

(And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) (25:13)

Then Allah says,

[كِتَـبٌ مَّرْقُومٌ]

(A Register inscribed.) This is not an explanation of His statement,

[وَمَآ أَدْرَاكَ مَا سِجِّينٌ]

(And what will make you know what Sijjin is)

It is only an explanation of the destination that will be recorded for them, which is Sijjin. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muhammad bin Ka`b Al-Qurazi.[1] Then Allah said,

[وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ]

(Woe, that Day, to those who deny.)

meaning, when they come to the imprisonment, Allah threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the Musnad and the Sunan collections on the authority of Bahz bin Hakim bin Mu`awiyah bin Haydah, who reported from his father, who reported from his grandfather that the Messenger of Allah said,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ، وَيْلٌ لَهُ وَيْلٌ لَه»

(Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.)[2]

Then Allah says, in explaining who are the wicked, disbelieving deniers,

[الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ]

(Those who deny the Day of Recompense.)

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allah then says,

[وَمَا يُكَذِّبُ بِهِ إِلاَّ كُلُّ مُعْتَدٍ أَثِيمٍ]

(And none can deny it except every transgressor, sinner.)

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the permissible. He is a sinner in his statements, because he lies

[1] Ad-Durr Al-Manthur 8:444.
[2] An-Nasai in Al-Kubra 6:509.

whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allah's statement,

[إِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا قَالَ أَسَـطِيرُ الاٌّوَّلِينَ]

(When Our Ayat are recited to him, he says: "Tales of the ancients!")

meaning, whenever he hears the Words of Allah from the Messenger , he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allah says,

[وَإِذَا قِيلَ لَهُمْ مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ]

(And when it is said to them: "What is it that your Lord has sent down" They say: "Tales of the men of old!") (16:24)

Similarly Allah says,

[وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً]

(And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon.") (25:5)

Then Allah continues saying,

[كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ]

(Nay! But on their hearts is the Ran (covering) which they used to earn.)

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger . The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allah says,

[كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ]

(Nay! But on their hearts is the Ran (covering) which they used to earn.)

This dark covering known as Rayn overcomes the hearts of the disbelievers, the covering of Ghaym is for the righteous, and the covering of Ghayn is for those who are near to Allah.

Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

«إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، فَإِنْ زَادَ زَادَتْ، فَذلِكَ قَوْلُ اللهِ تَعَالَى:

[كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ]»

(Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will

continue to increase. That is the statement of Allah: ((Nay! But on their hearts is the Ran (covering) which they used to earn.))[1]

At-Tirmidhi said, "Hasan Sahih." The wording of An-Nasa'i says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ ، فَإِنْ هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ ، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ فَهُوَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَى: [كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ]»

(Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Ran that Allah mentions when He says: (Nay, but on their hearts is the Ran (covering) which they used to earn.))

Concerning Allah's statement,

[كَلاَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ]

(Nay! Surely, they will be veiled from seeing their Lord that Day.)

meaning, they will have a place on the Day of Judgement, and lodging in Sijjin. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imam Abu `Abdullah Ash-Shafi`i said, "In this Ayah is a proof that the believers will see Him (Allah), the Mighty and Sublime, on that Day."

Concerning Allah's statement,

[ثُمَّ إِنَّهُمْ لَصَالُواْ الْجَحِيمِ]

(Then verily, they will indeed enter the burning flame of Hell.)

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

[ثُمَّ يُقَالُ هَـذَا الَّذِى كُنتُمْ بِهِ تُكَذِّبُونَ]

(Then, it will be said to them: "This is what you used to deny!") (83:17)

meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

[كَلاَّ إِنَّ كِتَـبَ الاٌّبْرَارِ لَفِى عِلِّيِّينَ - وَمَآ أَدْرَاكَ مَا عِلِّيُّونَ كِتَـبٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ إِنَّ الاٌّبْرَارَ لَفِى نَعِيمٍ عَلَى الاٌّرَآئِكِ يَنظُرُونَ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ خِتَـمُهُ مِسْكٌ وَفِى ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَـفِسُونَ وَمِزَاجُهُ مِن تَسْنِيمٍ عَيْناً يَشْرَبُ بِهَا الْمُقَرَّبُونَ]

(18. Nay! Verily, the Record of Al-Abrar (the righteous believers) is (preserved) in `Illiyyin.) (19. And what will make you know what `Illiyyin is) (20. A Register inscribed,) (21. To which bear witness those nearest.) (22. Verily, Al-Abrar (the righteous believers) will be in Delight.) (23. On thrones, looking.) (24. You will recognize in their faces the brightness of

[1] At-Tabari 24:287, Tuhfat Al-Ahwadhi 9:253, An-Nasai in Al-Kubra 6:509, and Ibn Majah 2:1418.

delight). (25. They will be given to drink of pure sealed Rahiq.) (26. Sealed with musk, and for this let those strive who want to strive.) (27. It will be mixed with Tasnim:) (28. A spring whereof drink those nearest to Allah.)

The Record Book of the Righteous and Their Reward

Allah says that truly,

[إِنَّ كِتَـبَ الاٌّبْرَارِ]

(Verily, the Record of Al-Abrar (the righteous believers))

These people are in a situation that is the opposite of the wicked people.

[لَفِى عِلِّيِّينَ]

(is in `Illiyyin.) meaning, their final destination is `Illiyyin, which is the opposite of Sijjin. It has been reported from Hilal bin Yasaf that Ibn `Abbas asked Ka`b about Sijjin while he was present, and Ka`b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn `Abbas asked him about `Illiyyin, so he said, "It is the seventh heaven and it contains the souls of the believers."[1] This statement -- that it is the seventh heaven -- has been said by others as well.[2] `Ali bin Abi Talhah reported that Ibn `Abbas said concerning Allah's statement,

[كَلاَّ إِنَّ كِتَـبَ الاٌّبْرَارِ لَفِى عِلِّيِّينَ]

(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in `Illiyyin.)

"This means Paradise."[3] Others besides him have said, "`Iliyyin is located at Sidrat Al-Muntaha."[4] The obvious meaning is that the word `Illiyyin is taken from the word `Uluw, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allah magnifies its affair and extols its matter by saying,

[وَمَآ أَدْرَاكَ مَا عِلِّيُّونَ]

(And what will make you know what `Illiyyin is)

Then He says by way of affirming what will be written for them,

[كِتَـبٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ]

(A Register inscribed. To which bear witness those nearest.)

They are the angels. This was stated by Qatadah.[5] Al-`Awfi reported from Ibn `Abbas that he said, "Those nearest to Allah in each heaven will witness it."[1]

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[1] At-Tabari 24:291.
[2] At-Tabari 24:290.
[3] At-Tabari 24:292.
[4] At-Tabari 24:292. Sidrat Al-Muntaha is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.
[5] At-Tabari 24:294.

Then Allah says,

[إِنَّ الاٌّبْرَارَ لَفِى نَعِيمٍ]

(Verily, Al-Abrar (the righteuos believers) will be in Delight.)

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

[عَلَى الاٌّرَائِكِ]

(On thrones,) These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allah has given them of good and bounties that will not end or perish. It has also been said,

[عَلَى الاٌّرَآئِكِ يَنظُرُونَ]

(On thrones, looking.) "This means that they will be looking at Allah, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

[كَلاَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ]

(Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.) (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allah while they are upon their thrones and elevated couches. Concerning Allah's statement,

[تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ]

(You will recognize in their faces the brightness of delight.)

meaning, `you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight. Concerning Allah's statement,

[يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ]

(They will be given to drink of pure sealed Rahiq.)

meaning, they will be given drink from the wine of Paradise. Ar-Rahiq is one of the names of the wine (in Paradise). Ibn Mas`ud, Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd all said this.[2]

Ibn Mas`ud said concerning Allah's statement,

[خِتَـمُهُ مِسْكٌ]

(Sealed with musk,) "This means it will be mixed with musk."[3] Al-`Awfi reported from Ibn `Abbas that he said, "Allah will make the wine have a pleasant aroma for them, so the

[1] At-Tabari 24:294.
[2] At-Tabari 24:296.
[3] At-Tabari 24:297.

last thing that He will place in it will be musk. Thus, it will be sealed with musk."[1] Qatadah and Ad-Dahhak both said the same.[2]

Then Allah says,

[وَفِى ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَـفِسُونَ]

(and for this let (all) those strive who want to strive.)

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allah's statement,

[لِمِثْلِ هَـذَا فَلْيَعْمَلِ الْعَـمِلُونَ]

(For the like of this let the workers work.) (37:61)

Allah then says,

[وَمِزَاجُهُ مِن تَسْنِيمٍ]

(It will be mixed with Tasnim.)

meaning, this wine that is being described is mixed with Tasnim. This refers to a drink called Tasnim, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Salih and Ad-Dahhak.[3] Thus, Allah says,

[عَيْناً يَشْرَبُ بِهَا الْمُقَرَّبُونَ]

(A spring whereof drink those nearest to Allah.) (83:28)

meaning, those who are near to Allah, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas`ud, Ibn `Abbas, Masruq, Qatadah and others.[4]

[إِنَّ الَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ الَّذِينَ ءَامَنُواْ يَضْحَكُونَ - وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزُونَ - وَإِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ انقَلَبُواْ فَكِهِينَ - وَإِذَا رَأَوْهُمْ قَالُواْ إِنَّ هَـؤُلاَءِ لَضَآلُّونَ - وَمَآ أُرْسِلُواْ عَلَيْهِمْ حَـفِظِينَ - فَالْيَوْمَ الَّذِينَ ءَامَنُواْ مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَى الاٌّرَآئِكِ يَنظُرُونَ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُواْ يَفْعَلُونَ]

(29. Verily, those who committed crimes used to laugh at those who believed.) (30. And, whenever they passed by them, used to wink one to another.) (31. And when they returned to their own people, they would return jesting;) (32. And when they saw them, they said: "Verily, these have indeed gone astray!") (33. But they were not sent as watchers over them.) (34. But this Day those who believe will laugh at the disbelievers) (35. On thrones, looking.) (36. Are not the disbelievers paid for what they used to do)

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[1] At-Tabari 24:297.
[2] At-Tabari 24:297و 298ز
[3] At-Tabari 24:301.
[4] At-Tabari 24:300, 301.

The Wicked Behavior of the Criminals and Their mocking of the Believers

Allah informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

[وَإِذَا انقَلَبُواْ إِلَى أَهْلِهِمْ انقَلَبُواْ فَكِهِينَ]

(And when they returned to their own people, they would return jesting.)

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allah's favor upon them. Rather they busy themselves with despising and envying the believers.

[وَإِذَا رَأَوْهُمْ قَالُواْ إِنَّ هَـؤُلاَءِ لَضَآلُّونَ]

(And when they saw them, they said: "Verily, these have indeed gone astray!")

meaning, `because they are upon a religion other than their own religion.' Allah then says,

[وَمَآ أُرْسِلُواْ عَلَيْهِمْ حَـفِظِينَ]

(But they were not sent as watchers over them.)

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention This is as Allah says,

[قَالَ اخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ - إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَحِمِينَ - فَاتَّخَذْتُمُوهُمْ سِخْرِيّاً حَتَّى أَنسَوْكُمْ ذِكْرِى وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ - إِنِّى جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُواْ أَنَّهُمْ هُمُ الْفَآئِزُونَ]

(He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.) (23:108-111)

Thus, Allah says here,

[فَالْيَوْمَ]

(But this Day) meaning, the Day of Judgement.

[الَّذِينَ ءَامَنُواْ مِنَ الْكُفَّارِ يَضْحَكُونَ]

(those who believe will laugh at the disbelievers)

meaning, as retribution for how those people laughed at them.

[عَلَى الاٌّرَآئِكِ يَنظُرُونَ]

(On thrones, looking.)

meaning, looking at Allah as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close Awliya' of Allah, who will be looking at their Lord in the place of His honor. Concerning Allah's statement,

[هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُواْ يَفْعَلُونَ]

(Are not the disbelievers paid for what they used to do)

meaning, `will the disbelievers be recompensed for their mockery and belittlement against the believers, or not' This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the Tafsir of Surat Al-Mutaffifin, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Inshiqaq
(Chapter - 84)

Which was revealed in Makkah

The Prostration of Recitation in Surat Al-Inshiqaq

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

[إِذَا السَّمَآءُ انشَقَّتْ]

(When the heaven is split asunder.) and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allah prostrated during its recitation. This was recorded by Muslim and An-Nasa'i on the authority of Malik.[1]

Al-Bukhari recorded from Abu Rafi` that he prayed the Night prayer with Abu Hurayrah) recited,

[إِذَا السَّمَآءُ انشَقَّتْ]

(When the heaven is split asunder.) then he prostrated. So Abu Rafi` said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qasim (the Prophet), and I will never cease prostrating during its recitation until I meet him."[2]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[إِذَا السَّمَآءُ انشَقَّتْ - وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ - وَإِذَا الاٌّرْضُ مُدَّتْ - وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ - وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ - يأَيُّهَا الإِنسَـنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحاً فَمُلَـقِيهِ - فَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ - فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً - وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُوراً - وَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ وَرَآءَ ظَهْرِهِ - فَسَوْفَ يَدْعُو ثُبُوراً - وَيَصْلَى سَعِيراً - إِنَّهُ كَانَ فِى أَهْلِهِ مَسْرُوراً - إِنَّهُ ظَنَّ أَن لَّن يَحُورَ - بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيراً -]

(1. When the heaven is split asunder,) (2. And listens to and obeys its Lord -- and it must do so.) (3. And when the earth is stretched forth,) (4. And has cast out all that was in it and became empty.) (5. And listens to and obeys its Lord -- and it must do so.) (6. O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.) (7. Then as for him who will be given his Record in his right hand,) (8. He surely will receive an easy reckoning,) (9. And will return to his family Masrur (in joy)!) (10. But whosoever is given his Record behind his back,) (11. He will invoke destruction,) (12. And he shall enter a blazing Fire, and

[1] Muslim 1:406, and An-Nasai in Al-Kubra 6:510.
[2] Fath Al-Bari 1:292.

made to taste its burning.) (13. Verily, he was among his people in joy!) (14. Verily, he thought that he would never return!) (15. Yes! Verily, his Lord has been ever beholding him!)

Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allah says,

[إِذَا السَّمَآءُ انشَقَّتْ]

(When the heaven is split asunder,) This refers to the Day of Judgement.

[وَأَذِنَتْ لِرَبِّهَا]

(And listens to and obeys its Lord)

meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

[وَحُقَّتْ]

(and it must do so.)

meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected, nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allah says,

[وَإِذَا الاٌّرْضُ مُدَّتْ]

(And when the earth is stretched forth,)

meaning, when the earth is expanded, spread out and extended. Then He says,

[وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ]

(And has cast out all that was in it and became empty.)

meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujahid, Sa`id, and Qatadah.[1]

[وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ]

(And listens to and obeys its Lord, and it must do so.)

The explanation of this is the same as what has preceded.

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[1] At-Tabari 24:310.

The Recompense for Deeds is True

Allah says,

[يأَيُّهَا الإِنسَـــنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحاً]

(O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,)

meaning, `verily you are hastening to your Lord and working deeds.'

[فَمُلَـــقِيهِ]

(and you will meet.) `Then you will meet that which you did of good or evil.' A proof for this is what Abu Dawud At-Tayalisi recorded from Jabir, that the Messenger of Allah said,

«قَالَ جِبْرِيلُ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحْبِبْ (مَنْ) شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيه»

(Jibril said, "O Muhammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).)[1]

There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the Ayah to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-`Awfi recorded from Ibn `Abbas that he said explaining,

[يأَيُّهَا الإِنسَـــنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحاً]

(O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,)

"Whatever deed you do, you will meet Allah with it, whether it is good or bad."[2]

The Presentation and the Discussion that will take place during the Reckoning

Then Allah says,

[فَأَمَّا مَنْ أُوتِىَ كِتَـــبَهُ بِيَمِينِهِ - فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً]

(Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,) (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed. Imam Ahmad recorded from `A'ishah that the Messenger of Allah said,

«مَنْ نُوقِشَ الْحِسَابَ عُذِّب»

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[1] Musnad At-Tayalisi no. 242.
[2] At-Tabari 24:312.

(Whoever is interrogated during the reckoning, then he will be punished.)

`A'ishah then said, "But didn't Allah say,

[فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً]

(He surely will receive an easy reckoning,)"

The Prophet replied,

«لَيْسَ ذَاكِ بِالْحِسَابِ، وَلَـــكِنْ ذلِكِ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّب»

(That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished.)[1]

This Hadith has also been recorded by Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i and Ibn Jarir.[2]

In reference to Allah's statement,

[وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُوراً]

(And will return to his family Masrur!)

This means that he will return to his family in Paradise. This was said by Qatadah and Ad-Dahhak. They also said, "Masrur means happy and delighted by what Allah has given him."[3] Allah said;

[وَأَمَّا مَنْ أُوتِىَ كِتَـــبَهُ وَرَآءَ ظَهْرِهِ]

(But whosoever is given his Record behind his back,)

meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

[فَسَوْفَ يَدْعُو ثُبُوراً]

(He will invoke destruction,)

meaning, loss and destruction.

[وَيَصْلَى سَعِيراً - إِنَّهُ كَانَ فِى أَهْلِهِ مَسْرُوراً]

(And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!)

meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

[إِنَّهُ ظَنَّ أَن لَّن يَحُورَ]

(Verily, he thought that he would never return!)

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[1] Ahmad 6:47.

[2] Fath Al-Bari 8:566, Muslim 4:2204, Tuhfat Al-Ahwadhi 9:256, An-Nasai in Al-Kubra 6:510, and At-Tabari 24:315.

[3] At-Tabari 24:315.

meaning, he used to believe that he would not return to Allah, nor would Allah bring him back (to life) after his death. This was said by Ibn `Abbas, Qatadah and others.[1] Allah then says,

[بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيراً]

(Yes! Verily, his Lord has been ever beholding him!)

meaning, certainly Allah will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

[فَلاَ أُقْسِمُ بِالشَّفَقِ - وَالَّيْلِ وَمَا وَسَقَ - وَالْقَمَرِ إِذَا اتَّسَقَ - لَتَرْكَبُنَّ طَبَقاً عَن طَبقٍ - فَمَا لَهُمْ لاَ يُؤْمِنُونَ - وَإِذَا قُرِىءَ عَلَيْهِمُ الْقُرْءَانُ لاَ يَسْجُدُونَ - بَلِ الَّذِينَ كَفَرُواْ يُكَذِّبُونَ - وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ - فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ]

(16. But no! I swear by Ash-Shafaq;) (17. And the night and what it Wasaqa,) (18. And the moon when it Ittasaq.) (19. You shall certainly travel from stage to stage.) (20. What is the matter with them, that they believe not) (21. And when the Qur'an is recited to them, they fall not prostrate.) (22. Nay, those who disbelieve deny.) (23. And Allah knows best what they gather,) (24. So, announce to them a painful torment.) (25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.)

Swearing by the Various Stages of Man's Journey

It has been reported from `Ali, Ibn `Abbas, `Ubadah bin As-Samit, Abu Hurayrah, Shaddad bin Aws, Ibn `Umar, Muhammad bin `Ali bin Al-Husayn, Makhul, Bakr bin `Abdullah Al-Muzani, Bukayr bin Al-Ashaj, Malik, Ibn Abi Dhi'b, and `Abdul-`Aziz bin Abi Salamah Al-Majishun, they all said, "Ash-Shafaq is the redness (in the sky).[2]

`Abdur-Razzaq recorded from Abu Hurayrah that he said, "Ash-Shafaq is the whiteness."[3] So Ash-Shafaq is the redness of the horizon, either before sunset, as Mujahid[4] said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalil bin Ahmad said, "Ash-Shafaq is the redness that appears from the setting of sun until the time of the last `Isha' (when it is completely dark). When that redness goes away, it is said, `Ash-Shafaq has disappeared.'"[5]

[1] At-Tabari 24:317.
[2] Al-Qurtubi 19:274.
[3] ‘Abdur-Razzaq 3:358.
[4] At-Tabari 24:318.
[5] Al-Qurtubi 19:275.

Al-Jawhari said, "Ash-Shafaq is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." `Ikrimah made a similar statement when he said, "Ash-Shafaq is that what is between Al-Maghrib and Al-`Isha'."

In the Sahih of Muslim, it is recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«وَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَق»

(The time of Al-Maghrib is as long as Ash-Shafaq has not disappeared.)"[1]

In all of this, there is a proof that Ash-Shafaq is as Al-Jawhari and Al-Khalil have said.

Ibn `Abbas, Mujahid, Al-Hasan and Qatadah, all said that,

[وَمَا وَسَقَ]

(and what it Wasaqa) means "What it gathers."[2] Qatadah said, "The stars and animals it gathers."[3]

`Ikrimah said,

[وَالَّيْلِ وَمَا وَسَقَ]

(And by the night and what it Wasaqa,)

"What it drives into due to its darkness, because when it is nighttime everything goes to its home."[4] Concerning Allah's statement,

[وَالْقَمَرِ إِذَا اتَّسَقَ]

(And by the moon when it Ittasaqa.)

Ibn `Abbas said, "When it comes together and becomes complete."[5] Al-Hasan said, "When it comes together and becomes full."[6]

Qatadah said, "When it completes its cycle."[7] These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allah said,

[لَتَرْكَبُنَّ طَبَقاً عَن طَبقٍ]

(You shall certainly travel from stage to stage.)

Al-Bukhari recorded from Mujahid that Ibn `Abbas said,

[لَتَرْكَبُنَّ طَبَقاً عَن طَبقٍ]

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[1] Muslim 1:426.
[2] At-Tabari 24:319.
[3] At-Tabari 24:320.
[4] At-Tabari 24:321.
[5] At-Tabari 24:321.
[6] At-Tabari 24:321.
[7] At-Tabari 24:322.

(You shall certainly travel from stage to stage.)

"Stage after stage. Your Prophet has said this." Al-Bukhari recorded this statement with this wording.[1]

`Ikrimah said,

[طَبَقاً عَن طَبقٍ]

(From stage to stage.) "Stage after stage.[2] Weaned after he was breast feeding, and an old man after he was a young man." Al-Hasan Al-Basri said,

[طَبَقاً عَن طَبقٍ]

(From stage to stage.) "Stage after stage.[3] Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health."

The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers

Allah said,

[فَمَا لَهُمْ لاَ يُؤْمِنُونَ - وَإِذَا قُرِىءَ عَلَيْهِمُ الْقُرْءَانُ لاَ يَسْجُدُونَ]

(What is the matter with them, that they believe not And when the Qur'an is recited to them, they fall not prostrate.)

meaning, what prevents them from believing in Allah, His Messenger and the Last Day, and what is wrong with them that when Allah's Ayat and His Words are recited to them they do not prostrate due to awe, respect and reverence Concerning Allah's statement,

[بَلِ الَّذِينَ كَفَرُواْ يُكَذِّبُونَ]

(Nay, those who disbelieve deny.)

meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

[وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ]

(And Allah knows best what they gather,) Mujahid and Qatadah both said, "What they conceal in their chests."[4]

[فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ]

(So, announce to them a painful torment.)

[1] Fath Al-Bari 8:567.
[2] At-Tabari 24:323.
[3] At-Tabari 24:323.
[4] At-Tabari 24:327.

meaning, `inform them, O Muhammad, that Allah has prepared for them a painful torment.'

Then Allah says,

[إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ]

(Save those who believe and do righteous good deeds,)

This is a clear exception meaning, `but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

[لَهُمْ أَجْرٌ]

(for them is a reward)

meaning, in the abode of the Hereafter.

[غَيْرُ مَمْنُونٍ]

(that will never come to an end.) Ibn `Abbas said, "Without being decreased." Mujahid and Ad-Dahhak both said, "Without measure." The result of their statements is that it (the reward) is without end. This is as Allah says,

[عَطَآءً غَيْرَ مَجْذُوذٍ]

(A gift without an end.) (11:108) As-Suddi said, "Some of them have said that this means without end and without decrease."

This is the end of the Tafsir of Surat Al-Inshiqaq. All praise and thanks are due to Allah, and He is the giver of success and freedom from error.

The Tafsir of Surat Al-Buruj

(Chapter - 85)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالسَّمَآءِ ذَاتِ الْبُرُوجِ - وَالْيَوْمِ الْمَوْعُودِ - وَشَـهِدٍ وَمَشْهُودٍ - قُتِلَ أَصْحَـبُ الاٌّخْدُودِ - النَّارِ ذَاتِ الْوَقُودِ - إِذْ هُمْ عَلَيْهَا قُعُودٌ - وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ - وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ - الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ - إِنَّ الَّذِينَ فَتَنُواْ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ ثُمَّ لَمْ يَتُوبُواْ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ]

(1. By the heaven holding the Buruj.) (2. And by by the Promised Day.) (3. And by the Witness and by the Witnessed.) (4. Cursed were the People of the Ditch.) (5. Of fire fed with fuel.) (6. When they sat by it.) (7. And they witnessed what they were doing against the believers.) (8. And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!) (9. To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.) (10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.)

The Interpretation of the Word Buruj Allah swears by the heaven and its Buruj.

The Buruj are the giant stars, as Allah says,

[تَبَارَكَ الَّذِى جَعَلَ فِى السَّمَآءِ بُرُوجاً وَجَعَلَ فِيهَا سِرَاجاً وَقَمَراً مُّنِيراً]

(Blessed is He Who has placed in the heaven Buruj, and has placed therein a great lamp (the sun), and a moon giving light.) (25:61)

Ibn `Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and As-Suddi, all said, "Al-Buruj are the stars."[1] Al-Minhal bin `Amr said,

[وَالسَّمَآءِ ذَاتِ الْبُرُوجِ]

(By the heaven holding the Buruj.) "The beautiful creation."[2] Ibn Jarir chose the view that it means the positions of the sun and the moon, which are twelve Buruj. The sun travels through each one of these "Burj" (singular of Buruj) in one month. The moon travels

[1] Al-Qurtubi 19:200.
[2] Al-Qurtubi 19:283.

through each one of these Burj in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.[1]

The Explanation of the Promised Day and the Witness and the Witnessed

Allah says,

[وَالْيَوْمِ الْمَوْعُودِ - وَشَـــهِدٍ وَمَشْهُودٍ]

(And by the Promised Day. And by the Witness, and by the Witnessed.)

Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

[وَالْيَوْمِ الْمَوْعُودِ] يَوْمُ الْقِيَامَةِ [وَشَهِدَ] يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ، وَلَا يَسْتَعِيذُ فِيهَا مِنْ شَرَ إِلَّا أَعَاذَهُ. [وَمَشْهُودٍ] يَوْمُ عَرَفَة»

(And by the Promised Day.)(This refers to the Day of Judgement. (And by the Witness.) This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allah from some good except that Allah will give it to him. He does not seek refuge from any evil in it except that Allah will protect him. (And by the Witnessed.)(This refers to the day of `Arafah (in Hajj).)[2]

Ibn Khuzaymah also recorded the same Hadith. It has also been recorded as a statement of Abu Hurayrah and it is similar (to this Hadith).[3]

It has been reported from Abu Hurayrah, Ibn ‘Abbas, Al-Hasan bin ‘Ali, Al-Hasan Al-basri, Sa’id bin Al-Musayyib, Mujahid, ‘Ikrimah and Ad-Dahhak that they all said that here with Witnessed refers to the Day of Judgement.

Al-Baghawi said, “The majority considers the Witness to be Friday, and the Witnessed to be the day of ‘Arafah.”[4]

The Oppression of the People of the Ditch against the Muslims Concerning

Allah's statement,

[قُتِلَ أَصْحَـــبُ الأُخْدُودِ]

(Cursed were (Qutila) the People of the Ditch (Ukhdud).)

meaning, the companions of the Ukhdud were cursed. The plural of Ukhdud is Akhadid, which means ditches in the ground.

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[1] At-Tabari 24:332.
[2] At-Tabari 24:332.
[3] Ibn Khuzaymah 3:116.
[4] Al-Baghawi 4:466.

This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allah and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allah says,

[قُتِلَ أَصْحَـــبُ الأٌّخْدُودِ - النَّارِ ذَاتِ الْوَقُودِ - إِذْ هُمْ عَلَيْهَا قُعُودٌ - وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ]

(Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers.)

meaning, they were witnesses to what was done to these believers. Allah said,

[وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ]

(And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!)

meaning, they did not commit any sin according to these people, except for their faith in Allah the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people. Then Allah says,

[الَّذِى لَهُ مُلْكُ السَّمَـــوَتِ وَالاٌّرْضِ]

(To Whom belongs the dominion of the heavens and the earth!)

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

[وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ]

(And Allah is Witness over everything.)

meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.

The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imam Ahmad recorded from Suhayb that the Messenger of Allah said,

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مَلِكٌ وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ السَّاحِرُ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرَ سِنِّي وَحَضَرَ أَجَلِي، فَادْفَعْ إِلَيَّ غُلَامًا لِأُعَلِّمَهُ السِّحْرَ، فَدَفَعَ إِلَيْهِ غُلَامًا فَكَانَ يُعَلِّمُهُ السِّحْرَ، وَكَانَ الْغُلَامُ عَلَى الرَّاهِبِ فَسَمِعَ مِنْ كَلَامِه فَأَعْجَبَهُ نَحْوُهُ وَكَلَامُهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ ضَرَبَهُ وَقَالَ: مَا حَبَسَكَ؟ وَإِذَا أَتَى أَهْلَهُ ضَرَبُوهُ وَقَالُوا: مَا حَبَسَكَ؟ فَشَكَا ذلِكَ إِلَى الرَّاهِبِ فَـــقَالَ: إِذَا أَرَادَ السَّاحِرُ أَنْ يَضْرِبَكَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا أَرَادَ أَهْلُكَ أَنْ يَضْرِبُوكَ فَقُلْ: حَبَسَنِي السَّاحِرُ، قَالَ: فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ إِذْ أَتَى عَلَى دَابَّةٍ فَظِيعَةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَلَا

يَسْتَطِيعُونَ أَنْ يَجُوزُوا. فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرُ الرَّاهِبِ أَحَبُّ إِلَى اللهِ أَمْ أَمْرُ السَّاحِرِ؟ قَالَ فَأَخَذَ حَجَرًا فَـــقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ وَأَرْضَى مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هذِهِ الدَّابَّةَ حَتَّى يَجُوزَ النَّاسُ، ورَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ.

(Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: `My people kept me busy.' And whenever you are afraid of your people, say to them: `The sorcerer kept me busy.'" So the boy carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.

فَأَخْبَرَ الرَّاهِبَ بِذلِكَ فَـــقَالَ: أَيْ بُنَيَّ، أَنْتَ أَفْضَلُ مِنِّي وَإِنَّكَ سَتُبْتَلَى، فَإِنِ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ، فَكَانَ الْغُلَامُ يُبْرِىءُ الْأَكْمَهَ وَالْأَبْرَصَ وَسَائِرَ الْأَدْوَاءِ وَيَشْفِيهِمْ، وَكَانَ لِلْمَلِكِ جَلِيسٌ فَعَمِيَ فَسَمِعَ بِهِ فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: اشْفِنِي وَلَكَ مَا ههُنَا أَجْمَعُ، فَـــقَالَ: مَا أَنَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ عَزَّ وَجَلَّ، فَإِنْ آمَنْتَ بِهِ دَعَوْتُ اللهَ فَشَفَاكَ، فَآمَنَ فَدَعَا اللهَ فَشَفَاهُ.

The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allah who cures people. So, if you believe in Allah and supplicate to Him, He will cure you." So, he believed in and supplicated to Allah, and Allah cured him.

ثُمَّ أَتَى الْمَلِكَ فَجَلَسَ مِنْهُ نَحْوَ مَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: يَا فُلَانُ، مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ فَـــقَالَ: رَبِّي. فَـــقَالَ: أَنَا؟ قَالَ: لَا، رَبِّي وَرَبُّكَ اللهُ، قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَرَبُّكَ اللهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ، فَبَعَثَ إِلَيْهِ فَـــقَالَ: أَيْ بُنَيَّ بَلَغَ مِنْ سِحْرِكَ أَنْ تُبْرِىءَ الْأَكْمَهَ وَالْأَبْرَصَ وَهذِهِ الْأَدْوَاءَ قَالَ: مَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللهُ عَزَّ وَجَلَّ، قَالَ: أَنَا؟ قَالَ: لَا. قَالَ: أَوَلَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللهُ، فَأَخَذَهُ أَيْضًا بِالْعَذَابِ فَلَمْ يَزَلْ بِهِ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَأُتِيَ بِالرَّاهِبِ فَقَالَ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ حَتَّى وَقَعَ شِقَّاهُ، وَقَالَ لِلْأَعْمَى: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ حَتَّى وَقَعَ شِقَّاهُ إِلَى الْأَرْضِ. وَقَالَ لِلْغُلَامِ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ إِلَى جَبَلِ كَذَا وَكَذَا وَقَالَ: إِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَدَهْدِهُوهُ، فَذَهَبُوا بِهِ فَلَمَّا عَلَوْا بِهِ الْجَبَلَ قَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَدُهْدِهُوا أَجْمَعُونَ، وَجَاءَ الْغُلَامُ يَتَلَمَّسُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تَعَالَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ فِي قُرْقُورٍ فَقَالَ: إِذَا لَجَجْتُمْ بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَغَرِّقُوهُ فِي الْبَحْرِ، فَلَجَّجُوا بِهِ الْبَحْرَ فَـــقَالَ الْغُلَامُ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَغَرِقُوا أَجْمَعُونَ.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight" The courtier replied, "My Lord." The king

then said, "I did" The courtier said, "No, my Lord and your Lord - Allah" The king said, "Do you have another Lord beside me" The courtier said, "Yes, your Lord and my Lord is Allah." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases" He said, "I do not cure anyone. Only Allah can cure." The king said, "Me?"[1] The boy replied, "No." The king asked, "Do you have another Lord besides me" The boy answered, "My Lord and your Lord is Allah." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allah! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do" The boy said, "Allah saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allah! Save me from them by any means that you wish." So they were all drowned in the sea.

وَجَاءَ الْغُلَامُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَـقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تَعَالَى ثُمَّ قَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ، فَإِنْ أَنْتَ فَعَلْتَ مَا آمُرُكَ بِهِ قَتَلْتَنِي، وَإِلَّا فَإِنَّكَ لَا تَسْتَطِيعُ قَتْلِي، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ تَصْلُبُنِي عَلَى جِذْعٍ وَتَأْخُذُ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ قُلْ: بِاسْمِ اللهِ رَبِّ الْغُلَامِ. فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَـتَلْتَنِـي. فَفَعَلَ وَوَضَعَ السَّهْمَ فِي كَبِدِ قَوْسِهِ ثُمَّ رَمَاهُ وَقَالَ: بِاسْمِ اللهِ رَبِّ الْغُلَامِ، فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ الْغُلَامُ يَدَهُ عَلَى مَوْضِعِ السَّهْمِ وَمَاتَ، فَـقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ. فَقِيلَ لِلْمَلِكِ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ؟ فَقَدْ وَاللهِ نَزَلَ بِكَ، قَدْ آمَنَ النَّاسُ كُلُّهُمْ، فَأَمَرَ بِأَفْوَاهِ السِّكَكِ، فَخُدَّتْ فِيهَا الْأَخَادِيدُ وَأُضْرِمَتْ فِيهَا النِّيرَانُ، وَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ فَدَعُوهُ، وَإِلَّا فَأَقْحِمُوهُ فِيهَا، قَالَ: فَكَانُوا يَتَعَادُّونَ فِيهَا وَيَتَدَافَعُونَ، فَجَاءَتِ امْرَأَةٌ بِابْنٍ لَهَا تُرْضِعُهُ، فَكَأَنَّهَا تَقَاعَسَتْ أَنْ تَقَعَ فِي النَّارِ فَـقَالَ الصَّبِيُّ: اصْبِرِي يَا أُمَّاهْ فَإِنَّكِ عَلَى الْحَقِ»

Then the boy returned to the king and the king said, "What did your companions do" The boy replied, "Allah, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: `In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)."

[1] This statement of the king is only in the version with Ahmad.

So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!")[1]

Muslim also recorded this Hadith at the end of the Sahih. Muhammad bin Ishaq bin Yasar related this story in his book of Sirah in another way that has some differences from that which has just been related.

Then, after Ibn Ishaq explained that the people of Najran began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhu Nuwas came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhu Nuwas and his army that Allah revealed to His Messenger :

[قُتِلَ أَصْحَـــبُ الاٌّخْدُودِ - النَّارِ ذَاتِ الْوَقُودِ - إِذْ هُمْ عَلَيْهَا قُعُودٌ - وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ - وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ - الَّذِى لَهُ مُلْكُ السَّمَـــوَتِ وَالاٌّرْضِ وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ]

(Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.) (85:4-9)"

This is what Muhammad bin Ishaq said in his book of Sirah -- that the one who killed the People of the Ditch was Dhu Nuwas, and his name was Zur`ah. In the time of his kingdom he was called Yusuf. He was the son of Tuban As`ad Abi Karib, who was the Tubba` who invaded Al-Madinah and put the covering over the Ka`bah.[2] He kept two rabbis with him from the Jews of Al-Madinah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Ishaq mentions at length.

So Dhu Nuwas killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhu Tha`laban. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Sham. So, Caesar wrote to An-Najashi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryat and Abrahah. They rescued Yemen from the hands of the Jews. Dhu Nuwas tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhi Yazin Al-Himyari when Kisra, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Himyari) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al-Himyari) conquered Yemen

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[1] Ahmad 6:16.
[2] Ibn Hisham 1:36.

with them and returned the kingdom back to the people of Himyar (Yemenis). We will mention a portion of this -- if Allah wills -- when we discuss the Tafsir of the Surah:

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـبِ الْفِيلِ]

(Have you not seen how your Lord dealt with the Owners of the Elephant)[1] (105:1)

The Punishment of the People of the Ditch

Allah said,

[إِنَّ الَّذِينَ فَتَنُواْ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ]

(Verily, those who put into trial the believing men and believing women,)

meaning, they burned (them). This was said by Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abza.[2]

[ثُمَّ لَمْ يَتُوبُواْ]

(and then do not turn in repentance,)

meaning, `they do not cease from what they are doing, and do not regret what they had done before.'

[فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ]

(then they will have the torment of Hell, and they will have the punishment of the burning Fire.)

This is because the recompense is based upon the type of deed performed. Al-Hasan Al-Basri said, "Look at this generosity and kindness. These people killed Allah's Awliya' and He still invites them to make repentance and seek forgiveness."

[إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَهُمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ ذَلِكَ الْفَوْزُ الْكَبِيرُ - إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ - وَهُوَ الْغَفُورُ الْوَدُودُ - ذُو الْعَرْشِ الْمَجِيدُ - فَعَّالٌ لِّمَا يُرِيدُ - هَلُ أَتَاكَ حَدِيثُ الْجُنُودِ - فِرْعَوْنَ وَثَمُودَ - بَلِ الَّذِينَ كَفَرُواْ فِى تَكْذِيبٍ - وَاللَّهُ مِن وَرَآئِهِمْ مُّحِيطٌ - بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ - فِى لَوْحٍ مَّحْفُوظٍ]

(11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success.) (12. Verily, the punishment of your Lord is severe and painful.) (13. Verily, He it is Who begins and repeats.) (14. And He is Oft-Forgiving, Al-Wadud.) (15. Owner of the Throne, Al-Majid (the Glorious).) (16. Doer of what He intends.) (17. Has the story reached you of the hosts.) (18. Of Fir`awn and Thamud) (19. Nay! The disbelievers (persisted) in denying.) (20. And Allah encompasses

[1] See volume nine, the Tafsir of Surat Al-Dukhan (44:37)
[2] At-Tabari 24:343, 344.

them from behind!) (21. Nay! This is a Glorious Qur'an,) (22. In Al-Lawh Al-Mahfuz!)

The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allah

Allah informs about His believing servants that

[لَهُمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ]

(for them will be Gardens under which rivers flow.)

This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

[ذَلِكَ الْفَوْزُ الْكَبِيرُ]

(That is the supreme success.) Then Allah says,

[إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ]

(Verily, the punishment of your Lord is severe and painful.)

meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allah says,

[إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ]

(Verily, He it is Who begins and repeats.)

meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

[وَهُوَ الْغَفُورُ الْوَدُودُ]

(And He is Oft-Forgiving, Al-Wadud.)

meaning, He forgives the sin of whoever repents to Him and humbles himself before Him, no matter what the sin may be. Ibn `Abbas and others have said about the name Al-Wadud, "It means Al-Habib (the Loving)."[1]

[ذُو الْعَرْشِ]

(Owner of the Throne,)

meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

[الْمَجِيدِ]

[1] At-Tabari 24:346.

(Al-Majid (the Glorious).) This word has been recited in two different ways: either with a Dhammah over its last letter (Al-Majidu), which is an attribute of the Lord, or with a Kasrah under its last letter (Al-Majid), which is a description of the Throne. Nevertheless, both meanings are correct.

[فَعَّالٌ لِّمَا يُرِيدُ]

(Doer of what He intends.)

meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr As-Siddiq, that it was said to him during the illness of (his) death, "Has a doctor seen you" He replied, "Yes." They said, "What did he say to you" He replied, "He said, `I am the Doer of whatever I intend.'"[1]

Concerning Allah's statement,

[هَلُ أَتَاكَ حَدِيثُ الْجُنُودِ - فِرْعَوْنَ وَثَمُودَ]

(Has the story reached you of the hosts. Of Fir`awn and Thamud)

meaning, has the news reached you of what Allah caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them This is the affirmation of His statement,

[إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ]

(Verily, the punishment of your Lord is severe and painful.)

meaning, when He seizes the wrongdoer, He seizes him with a severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allah says,

[بَلِ الَّذِينَ كَفَرُواْ فِى تَكْذِيبٍ]

(Nay! The disbelievers (persisted) in denying.)

meaning, they are in doubt, suspicion, disbelief and rebellion.

[وَاللَّهُ مِن وَرَآئِهِمْ مُّحِيطٌ]

(And Allah encompasses them from behind!)

meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

[بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ]

(Nay! This is a Glorious Qur'an.)

meaning, magnificent and noble.

[فِى لَوْحٍ مَّحْفُوظٍ]

[1] Al-Qurtubi 19:297.

(In Al-Lawh Al-Mahfuz!)

meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change.

This is the end of the Tafsir of Surat Al-Buruj, and all praise and blessings are due to Allah.

The Tafsir of Surat At-Tariq

(Chapter - 86)

Which was revealed in Makkah

The Virtues of Surat At-Tariq

An-Nasa'i recorded that Jabir said, "Mu`adh lead the Maghrib prayer and he recited Al-Baqarah and An-Nisa'. So the Prophet said,

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ، مَا كَانَ يَكْفِيكَ أَنْ تَقْرَأَ بِالسَّمَاءِ وَالطَّارِقِ وَالشَّمْسِ وَضُحَاهَا وَنَحْوِهَا؟»

(Are you putting the people to trial O Mu`adh! Was it not sufficient for you to recite As-Sama'i wat-Tariq, and Ash-Shamsi wa Duhaha, and something like them)[1]

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالسَّمَآءِ وَالطَّارِقِ - وَمَآ أَدْرَاكَ مَا الطَّارِقُ - النَّجْمُ الثَّاقِبُ - إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ - فَلْيَنظُرِ الإِنسَـــنُ مِمَّ خُلِقَ - خُلِقَ مِن مَّآءٍ دَافِقٍ - يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ - إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ - يَوْمَ تُبْلَى السَّرَآئِرُ - فَمَا لَهُ مِن قُوَّةٍ وَلاَ نَاصِرٍ -]

(1. By the heaven, and At-Tariq;) (2. And what will make you to know what At-Tariq is) (3. The star, Ath-Thaqib.) (4. There is no human being but has a protector over him.) (5. So, let man see from what he is created!) (6. He is created from a water gushing forth,) (7. Proceeding from between the backbone and the ribs.) (8. Verily, He is Able to bring him back!) (9. The Day when all the secrets will be examined.) (10. Then he will have no power, nor any helper.)

Swearing by the Existence of Humanity surrounded by the Organized System of Allah

Allah swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

[وَالسَّمَآءِ وَالطَّارِقِ]

(By the heaven, and At-Tariq;) Then He says,

[وَمَآ أَدْرَاكَ مَا الطَّارِقُ]

(And what will make you to know what At-Tariq is)

[1] An-Nasai in Al-Kubra 6:512.

Then He explains it by His saying,

[النَّجْمُ الثَّاقِبُ]

(The star of Ath-Thaqib.) Qatadah and others have said, "The star has been named Tariq because it is only seen at night and it is hidden during the day."[1] His view is supported by what has been mentioned in the authentic Hadith that prohibits a man to come to his family Taruq. This means that he comes to them unexpectedly at nighttime.[2]

Concerning Allah's statement,

[الثَّاقِبُ]

(Ath-Thaqib.) Ibn `Abbas said, "The illuminating."[3] `Ikrimah said, "It is illuminating and it burns the Shaytan"

Then Allah says,

[إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ]

(There is no human being but has a protector over him.)

meaning, every soul has a guardian over it from Allah that protects it from the calamities. This is as Allah says,

[لَهُ مُعَقِّبَـتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ]

(For Him, there are angels in succession, before and behind him. They guard him by the command of Allah.) (13:11)

How Man is created is a Proof of Allah's Ability to Return Him to Him

Allah says,

[فَلْيَنظُرِ الإِنسَـنُ مِمَّ خُلِقَ]

(So, let man see from what he is created!) This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allah says,

[وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ]

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.) (30:27)

Then Allah says,

[خُلِقَ مِن مَّآءٍ دَافِقٍ]

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[1] At-Tabari 24:351.
[2] Fath Al-Bari 9:251.
[3] At-Tabari 24:352.

(He is created from a water gushing forth.)

meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allah. Due to this Allah says,

[يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ]

(Proceeding from between the backbone and the ribs.)

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabib bin Bishr reported from `Ikrimah who narrated from Ibn `Abbas that he said,

[يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ]

(Proceeding from between the backbone and the ribs.)

"The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)."[1]

Concerning Allah's statement,

[إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ]

(Verily, He is Able to bring him back (to life)!)

This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allah has mentioned this proof in more than one place in the Qur'an.

On the Day of Judgement, Man will have no Power or Assistance

In this regard Allah says,

[يَوْمَ تُبْلَى السَّرَآئِرُ]

(The Day when all the secrets will be examined.)

meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two Sahihs on the authority of Ibn `Umar that the Messenger of Allah said,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يُقَالُ: هذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَان»

(Every betrayer will have a flag raised for him behind his back, and it will be said, `This is the betrayal of so-and-so, the son of so-and-so.')[2]

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[1] Ad-Durr Al-Manthur 8:475.
[2] Al-Bukhari no.6177, 6178, and Muslim 3:1359.

Concerning Allah's statement,

[فَمَا لَهُ]

(Then he will have no) meaning, man on the Day of Judgement.

[مِن قُوَّةٍ]

(any power) meaning, within himself.

[وَلاَ نَاصِرٍ]

(nor any helper.)

meaning, from other than himself. This statement means that he will not be able to save himself from the torment of Allah, and nor will anyone else be able to save him.

[وَالسَّمَآءِ ذَاتِ الرَّجْعِ - وَالاٌّرْضِ ذَاتِ الصَّدْعِ - إِنَّهُ لَقَوْلٌ فَصْلٌ - وَمَا هوَ بِالْهَزْلِ - إِنَّهُمْ يَكِيدُونَ كَيْداً - وَأَكِيدُ كَيْداً - فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً]

(11. By the sky which gives rain, again and again.) (12. And the earth which splits.) (13. Verily, this is the Word that separates.) (14. And it is not a thing for amusement.) (15. Verily, they are but plotting a plot.) (16. And I am planning a plan.) (17. So, give a respite to the disbelievers; deal gently with them for a while.)

Swearing to the Truthfulness of the Qur'an and the Failure of Those Who oppose it

Ibn `Abbas said, "Ar-raj` means rain." It has also been narrated from him that he said, "It means the clouds that contain rain." He also said,

[وَالسَّمَآءِ ذَاتِ الرَّجْعِ]

(By the sky (having rain clouds) which gives rain, again and again.)

"This means that it rains and then it rains (again)." Qatadah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."[1]

[وَالاٌّرْضِ ذَاتِ الصَّدْعِ]

(And the earth which splits.) Ibn `Abbas said, "Splitting to bring forth plant growths."[2] This was also said by Sa`id bin Jubayr, `Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others.[3] Concerning Allah's statement,

[إِنَّهُ لَقَوْلٌ فَصْلٌ]

[1] At-Tabari 24:360.
[2] At-Tabari 24:361.
[3] Ad-Durr Al-Manthur 8:477.

(Verily, this is the Word that separates.)

Ibn `Abbas said (Fasl is), "True."[1] Qatadah also said the same. Someone else said, "A just ruling."

[وَمَا هوَ بِالْهَزْلِ]

(And it is not a thing for amusement.)

meaning, rather it is serious and true. Then Allah informs about the disbelievers saying that they reject Him and hinder others from His path. Allah says,

[إِنَّهُمْ يَكِيدُونَ كَيْداً]

(Verily, they are but plotting a plot.)

meaning, they plot against the people in their calling them to oppose the Qur'an. Then Allah says,

[فَمَهِّلِ الْكَـفِرِينَ]

(So, give a respite to the disbelievers;)

meaning, wait for them and do not be in haste concerning them.

[أَمْهِلْهُمْ رُوَيْداً]

(deal gently with them for a while.)

meaning, a little while. This means that you will see what befalls them of torment, punishment and destruction. This is as Allah says,

[نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ]

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24)

This is the end of the Tafsir Surat At-Tariq, and unto Allah is all praise and thanks.

[1] At-Tabari 24:362.

The Tafsir of Surah Sabbih[1]

(Chapter - 87)

Which was revealed in Makkah

The Virtues of Surat Al-A`la

This Surah was revealed in Makkah before the migration to Al-Madinah. The proof of this is what Al-Bukhari recorded from Al-Bara' bin `Azib, that he said, "The first people to come to us (in Al-Madinah) from the Companions of the Prophet were Mus`ab bin `Umayr and Ibn Umm Maktum, who taught us the Qur'an; then `Ammar, Bilal and Sa`d came. Then `Umar bin Al-Khattab came with a group of twenty people, after which the Prophet came. I have not seen the people of Al-Madinah happier with anything more than their happiness with his coming (to Al-Madinah). This was reached to such an extent that I saw the children and little ones saying, `This is the Messenger of Allah who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى]

(Glorify the Name of your Lord, the Most High.) (87:1)

as well as other Surahs similar to it."[2]

It has been confirmed in the Two Sahihs that the Messenger of Allah said to Mu`adh,

«هَلَّا صَلَّيْتَ بِـــــ [سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] [وَالشَّمْسِ وَضُحَـــهَا] [وَالَّيْلِ إِذَا يَغْشَى]»

(Why didn't you recite "Glorify the Name of your Lord, the Most High,"; "By the sun and its brightness," and "By the night when it envelopes.")[3]

Imam Ahmad recorded from An-Nu`man bin Bashir that the Messenger of Allah recited

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] و [هَلْ أَتَاكَ حَدِيثُ الْغَـــشِيَةِ]

Surat Al-A`la (chapter 87) and Surat Al-Ghashiyh (chapter 88) in the two `Id prayers. If the `Id prayer fell on Friday, he would recite them in both prayers (`Id and Salat Al-Jumu`ah).[4]

Muslim also recorded this in his Sahih, as well as Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah. The wording of Muslim and the Sunan compilers says, "He used to recite

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] و [هَلْ أَتَاكَ حَدِيثُ الْغَـــشِيَةِ]

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[1] This Surah is more commonly called Surat Al-A'la.
[2] Fth Al-Bari 8:569.
[3] Fath Al-Bari 2:234, and Muslim 1:340.
[4] Ahmad 4:271.

Surat Al-A`la (chapter 87) and Surat Al-Ghashiyh (chapter 88) for the two `Ids and Jumu`ah. If they occurred on the same day, he would recite them in both of them."

In his Musnad, Imam Ahmad recorded on the authority of Ubayy bin Ka`b, Abdullah bin `Abbas, `Abdur-Rahman bin Abza, and the Mother of the believers, `A'ishah, that the Messenger of Allah used to recite

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] و [قُلْ يأَيُّهَا الْكَـفِرُونَ] و [قُلْ هُوَ اللَّهُ أَحَدٌ]

(Glorify the Name of your Lord, the Most High.) and (Say: `O you who disbelieve.') and (Say: `He is Allah, the One.') `A'ishah added in her version that he would also recite the Mu`awwidhatayn (Al-Falaq and An-Nas).[1]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى - الَّذِى خَلَقَ فَسَوَّى - وَالَّذِى قَدَّرَ فَهَدَى - وَالَّذِى أَخْرَجَ الْمَرْعَى - فَجَعَلَهُ غُثَآءً أَحْوَى - سَنُقْرِئُكَ فَلاَ تَنسَى - إِلاَّ مَا شَآءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى - وَنُيَسِّرُكَ لِلْيُسْرَى - فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى - سَيَذَّكَّرُ مَن يَخْشَى - وَيَتَجَنَّبُهَا الاٌّشْقَى - الَّذِى يَصْلَى النَّارَ الْكُبْرَى - ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا -]

(1. Glorify the Name of your Lord, the Most High.) (2. Who has created, and then proportioned it.) (3. And Who has measured; and then guided.) (4. And Who brings out the pasturage,) (5. And then makes it dark stubble.) (6. We shall make you recite, so you shall not forget,) (7. Except what Allah may will He knows what is apparent and what is hidden.) (8. And We shall make easy for you the easy.) (9. Therefore remind in case the reminder profits.) (10. The reminder will be received by him who fears,) (11. But it will be avoided by the wretched,) (12. Who will enter the great Fire.) (13. There he will neither die nor live.)

The Command to pronounce Tasbih and its Response

Imam Ahmad recorded from Ibn `Abbas that whenever the Messenger of Allah would recite

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى]

(Glorify the Name of your Lord, the Most High.)

he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

(Glory to my Lord, the Most High.)[2]

[1] Ahmad from Ubayy 5:123, from Ibn ‘Abbas 1:299, Ibn Abza 3:406, and ‘A’ishah 6:227.
[2] Ahmad 1:232, Abu Dawud no.883

Ibn Jarir recorded from Ibn Ishaq Al-Hamdani that whenever Ibn `Abbas would recite

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى]

(Glorify the Name of your Lord, the Most High.)

he would say, "Glory to my Lord, the Most High," and whenever he would recite

[لاَ أُقْسِمُ بِيَوْمِ الْقِيَـــمَةِ]

(I swear by the Day of Resurrection.) (75:1)

and then reach the end of it

[أَلَيْسَ ذَلِكَ بِقَـــدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى]

(Is not He able to give life to the dead) (75:40)

he would say, "Glory to You, of course."[1] Qatadah said,

[سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى]

(Glorify the Name of your Lord, the Most High.)

"It has been mentioned to us that whenever the Prophet of Allah used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

(Glory to my Lord, the Most High.)"[2]

The Creation, the Decree, and the bringing forth of Vegetation

Allah says,

[الَّذِى خَلَقَ فَسَوَّى]

(Who has created, and then proportioned it.)

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allah says,

[وَالَّذِى قَدَّرَ فَهَدَى]

(And Who has measured; and then guided.) Mujahid said, "He guided man to distress and happiness, and he guided the cattle to their pastures."[3] This Ayah is similar to what Allah has said about Musa's statement to Fir`awn,

[رَبُّنَا الَّذِى أَعْطَى كُلَّ شَىءٍ خَلْقَهُ ثُمَّ هَدَى]

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[1] At-Tabari 24:367.
[2] At-Tabari 24:368. This is based upon the narration of Ibn ‘Abbas above.
[3] At-Tabari 24:369.

(Our Lord is He Who gave to each thing its form and nature, then guided it aright.) (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in Sahih Muslim on the authority of `Abdullah bin `Amr that the Messenger of Allah said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

(Verily, Allah ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.)[1]

Concerning Allah's statement,

[وَالَّذِى أَخْرَجَ الْمَرْعَى]

(And Who brings out the pasturage,)

meaning, all types of vegetation and crops.

[فَجَعَلَهُ غُثَآءً أَحْوَى]

(And then makes it dark stubble.) Ibn `Abbas said, "Dried up and altered."[2] It has been narrated that Mujahid, Qatadah and Ibn Zayd, all made similar statements.[3]

The Prophet does not forget the Revelation

Allah says,

[سَنُقْرِئُكَ]

(We shall make you to recite,) meaning, `O Muhammad.'

[فَلاَ تَنسَى]

(so you shall not forget (it),) This is Allah informing and promising him (the Prophet) that He will teach him a recitation that he will not forget.

[إِلاَّ مَا شَآءَ اللَّهُ]

(Except what Allah may will.) Qatadah said, "The Prophet did not forget anything except what Allah willed." It has been said that the meaning of Allah's statement,

[فَلاَ تَنسَى]

(so you shall not forget,) is, "do not forget" and that which would be abrogated, is merely an exception to this. Meaning, `do not forget what We teach you to recite, except what Allah wills, which He removes and there is no sin on your leaving it off (not retaining it).' Concerning Allah's statement,

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[1] Muslim 4:2044.
[2] At-Tabari 24:369.
[3] At-Tabari 24:369, 370.

[إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى]

(He knows what is apparent and what is hidden.)

meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him. Then Allah says,

[وَنُيَسِّرُكَ لِلْيُسْرَى]

(And We shall make easy for you the easy.)

meaning, `We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.'

The Command to remind

Allah then says,

[فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى]

(Therefore remind in case the reminder profits.)

meaning, remind where reminding is beneficial. From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, `Ali said, "You do not tell people any statement that their intellects do not grasp except that it will be a Fitnah (trial) for some of them." He also said, "Tell people that which they know. Would you like for Allah and His Messenger to be rejected"

Allah said:

[سَيَذَّكَّرُ مَن يَخْشَى]

(The reminder will be received by him who fears,)

meaning, `he whose heart fears Allah and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muhammad.'

[وَيَتَجَنَّبُهَا الأَشْقَى - الَّذِى يَصْلَى النَّارَ الْكُبْرَى - ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا]

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.)

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imam Ahmad recorded from Abu Sa`id that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا أُنَاسٌ يُرِيدُ اللهُ بِهِمُ الرَّحْمَةَ فَيُمِيتُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشُّفَعَاءُ فَيَأْخُذُ الرَّجُلُ الضِّبَارَةَ فَيُنْبِتُهُمْ أو قال: يَنْبُتُونَ فِي نَهْرِ الْحَيَا، أو قال: الْحَيَاةِ، أو قال: الْحَيَوَانِ أو قال: نَهْرِ الْجَنَّةِ فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ فِي حَمِيلِ السَّيْلِ»

(Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allah wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said (they will be planted) in the River of Al-Haya (or he said (Al-Hayah, or Al-Hayawan, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.)

Then the Prophet said,

«أَمَا تَرَوْنَ الشَّجَرَةَ تَكُونُ خَضْرَاءَ، ثُمَّ تَكُونُ صَفْرَاءَ، ثُمَّ تَكُونُ خَضْرَاءَ؟»

(Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again))

Abu Sa`id then said that some of those present said, "It is as if the Prophet used to live in the desert wilderness (i.e., due to his parables of nature)."[1]

Ahmad also recorded from Abu Sa`id that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَـــــكِنْ أُنَاسٌ أو كما قال تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ أو قال: بِخَطَايَاهُمْ فَيُمِيتُهُمْ إِمَاتَةً حَتْى إِذَا صَارُوا فَحْمًا أُذِنَ فِي الشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلى أَنْهَارِ الْجَنَّةِ فَيُقَالُ:يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

(Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said -(whom the Fire will burn due to their sins - or he said - (their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream."

Then, a man from among the people present said, "It is as if the Messenger of Allah used to live in the desert wilderness."[2] Muslim also recorded this Hadith.[3]

[قَدْ أَفْلَحَ مَن تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى - بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا - وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى - إِنَّ هَـــذَا لَفِى الصُّحُفِ الاٍّولَى - صُحُفِ إِبْرَهِيمَ وَمُوسَى]

(14. Indeed whosoever purifies himself shall achieve success.) (15. And remembers the Name of his Lord, and performs Salah.) (16. Rather you prefer the life of this world.) (17. Although the Hereafter is better and more lasting.) (18. Verily, this is in the former Scriptures) (19. The Scriptures of Ibrahim and Musa.)

[1] Ahmad 3:5.
[2] Ahmad 3:11.
[3] Muslim 1:172.

A Statement concerning the People of Success

Allah says,

[قَدْ أَفْلَحَ مَن تَزَكَّى]

(Indeed whosoever purifies himself shall achieve success.)

meaning, he purifies himself from despised characteristics and he follows what Allah has revealed to the Messenger .

[وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(And remembers the Name of his Lord, and performs Salah.)

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allah, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, `Umar bin `Abdul-`Aziz, that he used to command the people to give the Sadaqat Al-Fitr,[1] and he would recite this Ayah:

[قَدْ أَفْلَحَ مَن تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah.)

Abu Al-Ahwas said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakah) before he prays. For verily, Allah the Exalted says,

[قَدْ أَفْلَحَ مَن تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah.)"[2]

Qatadah said concerning this Ayah,

[قَدْ أَفْلَحَ مَن تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah (Fasalla).)

"He purifies his wealth and pleases his Creator."[3]

[1] The prescribed charity at the end of the month of Ramadan.
[2] At-Tabari 24:374.
[3] At-Tabari 24:374.

This World is Worthless in Comparison to the Hereafter

Then Allah says,

[بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا]

(Rather you prefer the life of this world.)

meaning, `you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

[وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى]

(Although the Hereafter is better and more lasting.)

meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity. Imam Ahmad recorded from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَآثِرُوا مَا يَبْقَى عَلَى مَا يَفْنَى»

(Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.)

Ahmad was alone in recording this Hadith.[1]

The Scriptures of Ibrahim and Musa

Allah then says,

[إِنَّ هَـذَا لَفِى الصُّحُفِ الاٍّولَى - صُحُفِ إِبْرَهِيمَ وَمُوسَى]

(Verily, this is in the former Scriptures -- the Scriptures of Ibrahim and Musa.)

This Ayah is similar to Allah's statement in Surat An-Najm,

[أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَى - وَإِبْرَهِيمَ الَّذِى وَفَّى - أَلاَّ تَزِرُ وَزِرَةٌ وِزْرَ أُخْرَى - وَأَن لَّيْسَ لِلإِنسَـنِ إِلاَّ مَا سَعَى - وَأَنَّ سَعْيَهُ سَوْفَ يُرَى - ثُمَّ يُجْزَاهُ الْجَزَآءَ الأَوْفَى - وَأَنَّ إِلَى رَبِّكَ الْمُنتَهَى]

(Or is he not informed with what is in the Scriptures of Musa. And of Ibrahim who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything).) (53:36-42)

[1] Ahmad 4:412. This Hadith has deficiency in the chain of narration.

And so forth, until the end of these Ayat. Abu `Aliyah said, "The story of this Surah is in the earlier Scriptures."[1] Ibn Jarir preferred the view that the meaning of Allah's statement,

[إِنَّ هَذَآ]

(Verily, this) is referring to His previous statement,

[قَدْ أَفْلَحَ مَن تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى - بَلْ تُؤْثِرُونَ الْحَيَوةَ الدُّنْيَا - وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى]

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.)

Then Allah says,

[إِنَّ هَذَآ]

(Verily, this) meaning, the content of this discussion,

[إِنَّ هَـذَا لَفِى الصُّحُفِ الاٍّولَى - صُحُفِ إِبْرَهِيمَ وَمُوسَى]

(in the former Scriptures, the Scriptures of Ibrahim and Musa.)[2]

This view that he (At-Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd.[3] And Allah knows best.

This is the end of the Tafsir of Surat Al-A`la (Sabbih). All praise and blessings are due to Allah, and He is the Giver of success and protection from error.

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[1] At-Tabari 24:376.
[2] At-Tabari 24:377.
[3] At-Tabari 24:376.

The Tafsir of Surat Al-Ghashiyah
(Chapter - 88)
Which was revealed in Makkah

Reciting Surat Al-A`la and Al-Ghashiyah in the Friday Prayer

It has already been mentioned on the authority of An-Nu`man bin Bashir that the Messenger of Allah used to recite Surat Al-A`la (87) and Al-Ghashiyah in the `Id and Friday prayers.[1]

Imam Malik recorded that Ad-Dahhak bin Qays asked An-Nu`man bin Bashir, "What else did the Messenger of Allah recite on Friday along with Surat Al-Jumu`ah" An-Nu`man replied, "Al-Ghashiyah (88)."[2] This narration has been recorded by Abu Dawud, An-Nasa'i, Muslim and Ibn Majah.[3]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[هَلْ أَتَاكَ حَدِيثُ الْغَـشِيَةِ - وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصْلَى نَاراً حَامِيَةً - تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ - لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ - لاَّ يُسْمِنُ وَلاَ يُغْنِى مِن جُوعٍ]

(1. Has there come to you the narration of Al-Ghashiyah (the overwhelming)) (2. Some faces that Day will be Khashi`ah.) (3. Laboring, weary.) (4. They will enter into Fire, Hamiyah.) (5. They will be given to drink from a boiling (Aniyah) spring,) (6. No food will there be for them but from Dari`,) (7. Which will neither nourish nor avail against hunger.)

The Day of Judgement and what will happen to the People of the Fire during it

Al-Ghashiyah is one of the names of the Day of Judgement. This was said by Ibn `Abbas, Qatadah and Ibn Zayd.[4] It has been called this because it will overwhelm the people and overcome them. Allah then says,

[وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ]

(Some faces that Day will be Khashi`ah.)

[1] Muslim 2:598.
[2] Al-Muwatta’ 1:111.
[3] Abu Dawud 1:670, An-Nasai 3:112, Muslim 2:598 and Ibn Majah 1:355.
[4] At-Tabari 24:381.

meaning, humiliated. This was said by Qatadah.[1] Ibn `Abbas said, "They will be humble but this action will be of no benefit to them." Then Allah says,

[عَامِلَةٌ نَّاصِبَةٌ]

(Laboring, weary.)

meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hafiz Abu Bakr Al-Burqani narrated from Abu `Imran Al-Jawni that he said, " `Umar bin Al-Khattab passed by the monastery of a monk and he said: `O monk!' Then the monk came out, and `Umar looked at him and began to weep. Then it was said to him: `O Commander of the faithful! Why are you weeping' He replied: `I remembered the statement of Allah, the Mighty and Majestic, in His Book,

[عَامِلَةٌ نَّاصِبَةٌ - تَصْلَى نَاراً حَامِيَةً]

(Laboring, weary. They will enter into Fire, Hamiyah.)

So that is what has made me cry. '"[2] Al-Bukhari recorded that Ibn `Abbas said,

[عَامِلَةٌ نَّاصِبَةٌ]

(Laboring, weary.) "The Christians."[3] It is narrated that `Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and perdition." Ibn `Abbas, Al-Hasan, and Qatadah all said,

[تَصْلَى نَاراً حَامِيَةً]

(They will enter into Fire, Hamiyah)

meaning, hot with intense heat.

[تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ]

(They will be given to drink from a boiling (Aniyah) spring.)

meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn `Abbas, Mujahid, Al-Hasan and As-Suddi.[4] Concerning Allah's statement,

[لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ]

(No food will there be for them but from Dari`,)

`Ali bin Abi Talhah reported from Ibn `Abbas that he said, "A tree from the Hellfire."[5] Ibn `Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said, "It is Ash-Shibriq (a type of plant)." Qatadah said, "The Quraysh called it Ash-Shabraq in the spring and Ad-Dari` in the summer." `Ikrimah said, "It is a thorny tree which reaches down to the

[1] At-Tabari 24:382.
[2] ‘Abdurr-Razzaq 2:299, and Al-Hakim 2:522.
[3] Fath Al-Bari 8:570.
[4] At-Tabari 24:383.
[5] At-Tabari 24:385.

ground."[1] Al-Bukhari related that Mujahid said, "Ad-Dari` is a plant that is called Ash-Shibriq. The people of the Hijaz call it Ad-Dari` when it dries, and it is poisonous." [2]Ma`mar narrated that Qatadah said,

[لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ]

(No food will there be for them but from Dari`,)

"This is Ash-Shibriq. When it dries it is called Ad-Dari`."[3]

Sa`id narrated from Qatadah that he said,

[لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ]

(No food will there be for them but Dari`,)

"This is of the worst, most disgusting and loathsome of foods."[4] Concerning Allah's statement,

[لاَّ يُسْمِنُ وَلاَ يُغْنِى مِن جُوعٍ]

(Which will neither nourish nor avail against hunger.)

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

[وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لِّسَعْيِهَا رَاضِيَةٌ فِى جَنَّةٍ عَالِيَةٍ لاَّ تَسْمَعُ فِيهَا لَـغِيَةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ مَّوْضُوعَةٌ وَنَمَارِقُ مَصْفُوفَةٌ وَزَرَابِيُّ مَبْثُوثَةٌ]

(8. Faces that Day will be joyful,) (9. Glad with their endeavor.) (10. In a lofty Paradise.) (11. Where they shall neither hear harmful speech nor falsehood.) (12. Therein will be a running spring.) (13. Therein will be thrones raised high.) (14. And cups set at hand.) (15. And Namariq, set in rows.) (16. And Zarabi, spread out (Mabthuthah).)

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says,

[وُجُوهٌ يَوْمَئِذٍ]

(Faces that Day.) meaning, on the Day of Judgement.

[نَّاعِمَةٌ]

[1] At-Tabari 24:384.
[2] Fath Al-Bari 8:570.
[3] At-Tabari 24:384.
[4] At-Tabari 24:384.

(will be joyful,)

meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyan said,

[لِّسَعْيِهَا رَاضِيَةٌ]

(Glad with their endeavor.) "They will be pleased with their deeds." Then Allah says,

[فِى جَنَّةٍ عَالِيَةٍ]

(In a lofty Paradise.)

meaning, elevated and brilliant, secure in their dwellings.

[لاَّ تَسْمَعُ فِيهَا لَـغِيَةً]

(Where they shall neither hear harmful speech nor falsehood.)

meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allah says,

[لاَّ يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلَـماً]

(They shall not hear therein any Laghw,[1] but only Salam.) (19:62)

Allah also says,

[لاَّ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ]

(Free from any Laghw, and free from sin.) (52:23)

and He says,

[لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً - إِلاَّ قِيلاً سَلَـماً سَلَـماً]

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salam! Salam!") (56:25-26)

Then Allah continues,

[فِيهَا عَيْنٌ جَارِيَةٌ]

(Therein will be a running spring.)

meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

«أَنْهَارُ الْجَنَّةِ تَفَجَّرُ مِنْ تَحْتِ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْك»

(The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.)[2]

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[1] Vain, useless, false, sinful speech.
[2] Ibn Hibban no. 2622. See Mawarid Az-Zaman.

[فِيهَا سُرُرٌ مَّرْفُوعَةٌ]

(Therein will be thrones raised high.)

meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

[وَأَكْوَابٌ مَّوْضُوعَةٌ]

(And cups set at hand.)

meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

[وَنَمَارِقُ مَصْفُوفَةٌ]

(And Namariq set in rows.) Ibn `Abbas said, "An-Namariq are pillows."[1] This was also said by `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others. Concerning Allah's statement,

[وَزَرَابِيُّ مَبْثُوثَةٌ]

(And Zarabi, spread out (Mabthuthah).)

Ibn `Abbas said, "Az-Zarabi are carpets." This was also said by Ad-Dahhak and others. Here the word Mabthuthah means placed here and there for whoever would like to sit upon them.

[أَفَلاَ يَنظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ - وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ - وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ - وَإِلَى الاٌّرْضِ كَيْفَ سُطِحَتْ - فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ - لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ - إِلاَّ مَن تَوَلَّى وَكَفَرَ - فَيْعَذِّبُهُ اللَّهُ الْعَذَابَ الاٌّكْبَرَ - إِنَّ إِلَيْنَآ إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ]

(17. Do they not look at the camels, how they are created) (18. And at the heaven, how it is raised) (19. And at the mountains, how they are rooted) (20. And at the earth, how it is outspread) (21. So remind them -- you are only one who reminds.) (22. You are not a Musaytir over them.) (23. Save the one who turns away and disbelieves.) (24. Then Allah will punish him with the greatest punishment.) (25. Verily, to Us will be their return;) (26. Then verily, for Us will be their reckoning.)

[1] At-Tabari 24:387.

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allah commands His servants to look at His creations that prove His power and greatness. He says,

[أَفَلاَ يَنظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ]

(Do they not look at the camels, how they are created)

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qadi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allah raised it in such magnificence above the ground. This is as Allah says,

[أَفَلَمْ يَنظُرُواْ إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـهَا وَزَيَّنَّـهَا وَمَا لَهَا مِن فُرُوجٍ]

(Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it) (50:6)

Then Allah says,

[وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ]

(And at the mountains, how they are rooted)

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

[وَإِلَى الاٌّرْضِ كَيْفَ سُطِحَتْ]

(And at the earth, how it is outspread)

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Dimam bin Tha`labah

These are the things Dimam swore by after questioning the Messenger of Allah . This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said, "We were prohibited from asking the Messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and

ask him about something while we were listening. So a man from the people of the desert came and said, `O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allah sent you.' He (the Prophet) said,

«صَدَق»

(He told the truth.) The man said, Who created the heaven؟ He (the Prophet) replied, «الله» ,(Allah.) The man said, Who created the earth؟ He (the Prophet) replied, «الله»,(Allah).

The man said, `Who erected these mountains and placed in them whatever is in them' He (the Prophet ) replied, ا,(Allah). Then the man said, `By the One Who created the heaven, the earth, and erected these mountains, did Allah send you' He (the Prophet) said,

«نَعَم»

(Yes.) The man then said, `Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet) said,

«صَدَق»

(He told the truth.) The man then said, `By He Who has sent you, did Allah command you with this' He (the Prophet) replied,

«نَعَم»

(Yes.) The man then said, `Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet) said,

«صَدَق»

(He told the truth.) Then the man said, `By He Who has sent you, did Allah command you with this' He (the Prophet) replied,

«نَعَم»

(Yes.) The man then said, `Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka`bah), for whoever is able to find a way there.' He (the Prophet) said,

«صَدَق»

(He told the truth.)

Then the man turned away to leave while saying, `By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّة»

(If he has spoken truthfully, he will certainly enter Paradise.)[1]

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[1] Ahmad 3:143.

This Hadith was recorded by Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.[1]

The Messenger is only charged with delivering the Message

Allah says,

[فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ - لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ]

(So remind them -- you are only one who reminds. You are not a Musaytir over them)

meaning, "O Muhammad! Remind the people with what you have been sent with to them."

[فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ]

(your duty is only to convey (the Message) and on Us is the reckoning.) (13:40)

Then Allah says,

[لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ]

(You are not a Musaytir over them.)

Ibn `Abbas, Mujahid and others said, "You are not a dictator over them."[2] This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith."[3] Imam Ahmad recorded from Jabir that the Messenger of Allah said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتّى يَقُولُوا: لَا إِلهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَل»

(I have been commanded to fight the people until they say La ilaha illallah (none has the right to be worshipped except Allah). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allah, the Mighty and Majestic.)"

Then he recited,

[فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ - لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ]

(So remind them - you are only one who reminds. You are not a dictator over them -)[4]

This is how Muslim recorded this Hadith in his Book of Faith, and At-Tirmidhi and An-Nasa'i also recorded it in their Sunans in the Books of Tafsir.[5] This Hadith can be found in both of the Two Sahihs.[6]

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[1] Al-Bukhari no.63, Muslim 1:41, Abu Dawud no. 486, At-Tirmidhi no. 619, An-Nasai in Al-Kubra no. 2401, 2402, Ibn Majah no. 1402.
[2] At-Tabari 24:390.
[3] At-Tabari 24:390.
[4] Ahmad 3:300.
[5] Muslim 1:53, Tuhfat Al-Ahwadhi 9:265, and An-Nasai in Al-Kubra 6:514.
[6] Fath Al-Bari 1:95, from Ibn ‘Umar, and Muslim 1:52.

The Threat for Whoever turns away from the Truth

Concerning Allah's statement,

[إِلاَّ مَن تَوَلَّى وَكَفَرَ]

(Save the one who turns away and disbelieves.)

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allah's statement,

[فَلاَ صَدَّقَ وَلاَ صَلَّى - وَلَـكِن كَذَّبَ وَتَوَلَّى]

(So he neither believed nor prayed! But on the contrary, he belied and turn away!) (75:31-32)

Thus, Allah says,

[فَيْعَذِّبُهُ اللَّهُ الْعَذَابَ الاٌّكْبَرَ]

(Then Allah will punish him with the greatest punishment.)

Allah then says,

[إِنَّ إِلَيْنَآ إِيَابَهُمْ]

(Verily, to Us will be their return;)

meaning, their place of return and their resort.

[ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ]

(Then verily, for Us will be their reckoning.)

meaning, `We will reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the Tafsir of Surat Al-Ghashiyah.

The Tafsir of Surat Al-Fajr

(Chapter - 89)

Which was revealed in Makkah

Recitation of Surat Al-Fajr in the Prayer

An-Nasa'i recorded a narration from Jabir that Mu`adh prayed a prayer and a man came and joined him in the prayer. Mu`adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu`adh was informed of this he said, "(He is) a hypocrite." He (Mu`adh) then informed the Messenger of Allah of what happened. The Prophet then asked the young man (about it) and he replied, "O Messenger of Allah! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allah then said,

«أَفَتَّانٌ يَا مُعَاذُ؟ أَيْنَ أَنْتَ مِنْ [سَبِّحِ اسْمَ رَبِّكَ الاّعْلَى] [وَالشَّمْسِ وَضُحَـــهَا] [وَالْفَجْرِ] [وَالَّيْلِ إِذَا يَغْشَى]»

(Are you causing trouble Mu`adh Why don't you recite (`Glorify the Name of your Lord the Most High'), (`By the sun and its brightness'), (`By the dawn'), (and (`By the night as it envelops'))[1]

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

[وَالْفَجْرِ - وَلَيالٍ عَشْرٍ - وَالشَّفْعِ وَالْوَتْرِ - وَالَّيْلِ إِذَا يَسْرِ - هَلْ فِى ذَلِكَ قَسَمٌ لِّذِى حِجْرٍ - أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ - الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـــدِ - وَثَمُودَ الَّذِينَ جَابُواْ الصَّخْرَ بِالْوَادِ - وَفِرْعَوْنَ ذِى الاْوْتَادِ - الَّذِينَ طَغَوْاْ فِى الْبِلَـــدِ - فَأَكْثَرُواْ فِيهَا الْفَسَادَ - فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ - إِنَّ رَبَّكَ لَبِالْمِرْصَادِ -]

(1. By the dawn;) (2. And by the ten nights,) (3. And by the even and the odd.) (4. And by the night when it departs.) (5. Is there (not) in them sufficient proofs for men of understanding!) (6. Saw you not how your Lord dealt with `Ad) (7. Iram of the pillars,) (8. The like of which were not created in the land) (9. And Thamud, who hewed out rocks in the valley) (10. And Fir`awn with Al-Awtad) (11. Who did transgress beyond bounds in the lands.) (12. And made therein much mischief.) (13. So, your Lord poured on them different kinds of severe torment.) (14. Verily, your Lord is Ever Watchful.)

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[1] An-Nasai in Al-Kubra 6:55.

The Explanation of Al-Fajr and what comes after it

Concerning Al-Fajr, it is well known that it is the morning. This was said by `Ali, Ibn `Abbas, `Ikrimah, Mujahid and As-Suddi.[1]

It has been reported from Masruq and Muhammad bin Ka`b that Al-Fajr refers to the day of Sacrifice (An-Nahr) in particular, and it is the last of the ten nights.[2] `The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn `Abbas, Ibn Zubayr, Mujahid and others among the Salaf and the latter generations.[3] It has been confirmed in Sahih Al-Bukhari from Ibn `Abbas that the Prophet said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللهِ فِيهِنَّ مِنْ هذِهِ الْأَيَّام»

(There are no days in which righteous deeds are more beloved to Allah than these days.)

meaning the ten days of Dhul-Hijjah. They said, "Not even fighting Jihad in the way of Allah" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذلِكَ بِشَيْء»

(Not even Jihad in the way of Allah; except for a man who goes out (for Jihad) with his self and his wealth, and he does not return with any of that.)[4]

Then Allah says,

- وَالشَّفْعِ وَالْوَتْرِ-

(And by the even and the odd)

It has been mentioned in a Hadith that Al-Watr (the odd) is the day of ‘Arafah because it falls on the ninth, and Ash-shaf’I (the even) is the day of An-Nahr (sacrifice) because it falls on the tenth day.[5] This was also said by Ibn ‘Abass, ‘Ikrimah and Ad-Dahhak.[6] There are also other opinions about the explanation of these two words.

Explanation of Night

Concerning Allah's statement,

[وَالَّيْلِ إِذَا يَسْرِ]

(And by the night when it departs.) Al-`Awfi reported from Ibn `Abbas that he said, "When it goes away."[7] `Abdullah bin Zubayr said,

[وَالَّيْلِ إِذَا يَسْرِ]

[1] At-Tabari 24:395, and Al-Baghawi 4:481.
[2] Al-Qurtubi 20:39.
[3] At-Tabari 24:396.
[4] Fath Al-Bari 2:530.
[5] The Hadith in question is unauthentic.
[6] At-Tabari 24:397, 398.
[7] At-Tabari 24:401.

(And by the night when it departs.) "As some parts of it remove other parts of it."[1] Mujahid, Abu Al-`Aliyah, Qatadah, and Malik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

[وَالَّيْلِ إِذَا يَسْرِ]

(And by the night when it departs.) "When it moves along."[2]

Concerning Allah's statement,

[هَلْ فِى ذَلِكَ قَسَمٌ لِّذِى حِجْرٍ]

(There is indeed in them sufficient proofs for men with Hijr!)

meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called Hijr because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of Hijr Al-Bayt[3] because it prevents the person performing Tawaf from clinging the wall facing Ash-Sham. Also the term Hijr Al-Yamamah (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "Hajara Al-Hakim so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allah says,

[وَيَقُولُونَ حِجْراً مَّحْجُوراً]

(And they will say: "Hijr Mahjur.")[4] (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as Hajj, Salah and other acts of worship that Allah's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of `Ad

After mentioning these people, and their worship and obedience, Allah says,

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ]

(Saw you not how your Lord dealt with `Ad)

These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allah mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

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[1] At-Tabari 24:401.
[2] At-Tabari 24:401.
[3] The area on the northern side of the Ka'bah that is walled-in precinct.
[4] Meaning, completely shunned.

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ]

(Saw you not how your Lord dealt with `Ad Iram of the pillars,)

These were the first people of `Ad. They were the descendants of `Ad bin Iram bin `Aws bin Sam bin Nuh. This was said by Ibn Ishaq.[1] They are those to whom Allah sent His Messenger Hud. However, they rejected and opposed him. Therefore, Allah saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

[سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ - فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ]

(Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them) (69: 7-8)

Allah mentioned their story in the Qur'an in more than one place, so that the believers may learn a lesson from their demise. Allah then says,

[إِرَمَ ذَاتِ الْعِمَادِ]

(Iram of the pillars.) This is an additional explanation that adds clarification who they actually were. Concerning His saying,

[ذَاتِ الْعِمَادِ]

(of the pillars.) is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hud reminded them of this blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

[وَاذكُرُواْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى الْخَلْقِ بَسْطَةً فَاذْكُرُواْ ءَالآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ]

(And remember that He made you successors after the people of Nuh and increased you amply in stature. So remember the graces from Allah so that you may be successful.)(7:69)

Allah also said,

[فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً]

(As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them.) (41:15)

And Allah says here,

[الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ]

(The like of which were not created in the land)

[1] At-Tabari 24:404.

meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujahid said, "Iram was an ancient nation who were the first people of `Ad." Qatadah bin Di`amah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of `Ad." This latter statement is good and strong. Concerning Allah's statement,

[الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ]

(The like of which were not created in the land)

Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before."[1] However, Qatadah and Ibn Jarir considered the pronoun of discussion to refer to the tribe (of `Ad), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.[2] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

[لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ]

(The like of which were not created in the land.)

Then Allah says,

[وَثَمُودَ الَّذِينَ جَابُواْ الصَّخْرَ بِالْوَادِ]

(And Thamud, who hewed (Jabu) rocks in the valley)

meaning, they cut the rocks in the valley. Ibn `Abbas said, "They carved them and they hewed them."[3] This was also said by Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd.[4] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word `Jayb' (pocket or opening in a garment) also comes from Jabu. Allah says,

[وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتاً فَـرِهِينَ]

(And you hew in the mountains, houses with great skill.) (26:149)

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[1] At-Tabari 24:406.
[2] At-Tabari 24:406.
[3] At-Tabari 24:408.
[4] At-Tabari 24:408.

A Mention of Fir`awn

Allah then says,

[وَفِرْعَوْنَ ذِى الاٌّوْتَادِ]

(And Fir`awn with Al-Awtad)

Al-`Awfi reported from Ibn `Abbas that he said, "Al-Awtad are the armies who enforced his commands for him."[1] It has also been said that Fir`awn used to nail their hands and their feet into pegs (Awtad) of iron that he would hang them from. A similar statement was made by Mujahid when he said, "He used to nail the people (up) on pegs."[2] Sa`id bin Jubayr, Al-Hasan and As-Suddi all said the same thing.[3]

Allah said,

[الَّذِينَ طَغَوْاْ فِى الْبِلَـدِ - فَأَكْثَرُواْ فِيهَا الْفَسَادَ]

(Who did transgress beyond bounds in the lands. And made therein much mischief.)

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

[فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ]

(So, your Lord poured on them different kinds of severe torment.)

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allah's statement,

[إِنَّ رَبَّكَ لَبِالْمِرْصَادِ]

(Verily, your Lord is Ever Watchful.)

Ibn `Abbas said, "He hears and He sees."[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

[فَأَمَّا الإِنسَـنُ إِذَا مَا ابْتَلَـهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّى أَكْرَمَنِ - وَأَمَّآ إِذَا مَا ابْتَلَـهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّى أَهَانَنِ - كَلاَّ بَل لاَّ تُكْرِمُونَ الْيَتِيمَ - وَلاَ تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ - وَتَأْكُلُونَ التُّرَاثَ أَكْلاً لَّمّاً - وَتُحِبُّونَ الْمَالَ حُبّاً جَمّاً]

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[1] At-Tabari 24:409.
[2] At-Tabari 24:409.
[3] At-Tabari 24:409.
[4] At-Tabari 24:411.

(15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me.") (16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!") (17. But no! But you treat not the orphans with kindness and generosity!) (18. And urge not one another on the feeding of the Miskin!) (19. And you devour the Turath -- devouring with greed.) (20. And you love wealth with love Jamma.)

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allah refutes man in his belief that if Allah gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allah says,

[أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ]

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.) (23:55-56)

Likewise, from another angle, if Allah tests him and tries him by curtailing his sustenance, he believes that is because Allah is humiliating him. As Allah says,

[كَلاَّ]

(But no!)

meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allah should be obeyed in either circumstance. If one is wealthy, he should thank Allah for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allah said,

[بَل لاَّ تُكْرِمُونَ الْيَتِيمَ-]

(But you treat not the orphans with kindness and generosity!)

This contains the command to honor him (the orphan). Abu Dawud recorded from Sahl bin Sa`id that the Messenger of Allah said,

«أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّة»

(The guardian of the orphan and I will be like these two in Paradise.) And he put his two fingers together - the middle finger and the index finger.[1]

[وَلاَ تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ-]

(And urge not one another on the feeding of the Miskin!)

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

[وَتَأْكُلُونَ التُّرَاثَ]

(And you devour the Turath) meaning, the inheritance.

[أَكْلاً لَّمّاً]

(devouring with greed.)

meaning, however they can get it, whether lawful or forbidden.

[وَتُحِبُّونَ الْمَالَ حُبّاً جَمّاً]

(And you love wealth with love Jamma.)

meaning, in abundance. This increases some of them in their wickedness.

[كَلاَّ إِذَا دُكَّتِ الاٌّرْضُ دَكّاً دَكّاً - وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً - وَجِىءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى - يَقُولُ يلَيْتَنِى قَدَّمْتُ لِحَيَاتِى - فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ - وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ - يأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَادْخُلِى فِى عِبَادِى - وَادْخُلِى جَنَّتِى]

(21. Nay! When the earth is flatened, Dakkan Dakka.) (22. And your Lord comes with the angels in rows.) (23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him) (24. He will say: "Alas! Would that I had sent forth for my life!") (25. So on that Day none will punish as He will punish.) (26. And none will bind as He will bind.) (27. "O tranquil soul!") (28. "Come back to your Lord, -- well-pleased and well-pleasing!") (29. "Enter then among My servants,") (30. "And enter My Paradise!")

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allah informs of what will happen on the Day of Judgement of the great horrors. He says,

[كَلاَّ]

[1] Abu Dawud 5:356, similar with Muslim no.2983

(Nay!) meaning, truly.

[إِذَا دُكَّتِ الأَّرْضُ دَكّاً دَكّاً]

(When the earth is flatened, Dakkan Dakka.)

meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

[وَجَآءَ رَبُّكَ]

(And your Lord comes)

meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Adam -- Muhammad -- to intercede with Allah. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muhammad , and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allah as the session of Judgement will have come, and Allah will allow him to intercede for that (the Judgement).[1]

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in Surat Subhan (Al-Isra'). So Allah will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him. Then Allah says,

[وَجِىءَ يَوْمَئِذٍ بِجَهَنَّمَ]

(And Hell will be brought near that Day.) In his Sahih, Imam Muslim bin Al-Hajjaj recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَام سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

(Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.)[2]

At-Tirmidhi also recorded the same narration.[3] Allah said:

[يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ]

(On that Day will man remember,)

meaning, his deeds, and what he did before in his past and recent times.

[وَأَنَّى لَهُ الذِّكْرَى]

(but how will that remembrance avail him)

meaning, how can remembrance then benefit him

[يَقُولُ يلَيْتَنِى قَدَّمْتُ لِحَيَاتِى]

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[1] Ahmad 1:282.
[2] Muslim 4:2184
[3] Tuhfat Al-Ahwadhi 7:294.

(He will say: "Alas! Would that I had sent forth for my life!")

meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obdedience.

This is similar to what Imam Ahmad bin Hanbal recorded from Muhammad bin Abi `Amirah, who was one of the Companions of the Messenger of Allah . He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allah, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."[1]

Allah then says,

[فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ]

(So on that Day none will punish as He will punish.)

meaning, there is no one more severely punished than those whom Allah punishes for disobeying Him.

[وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ]

(And none will bind as He will bind.)

meaning, there is no one who is more severely punished and bound than those the Az-Zabaniyah punish[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul -- which is always at rest and abiding by the truth it will be said to it,

[يأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِى إِلَى رَبِّكِ]

(O tranquil soul! Come back to your Lord.)

meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

[رَّاضِيَةً]

(well-pleased)meaning, within itself.

[مَّرْضِيَّةً]

(well-pleasing.)

meaning, pleased with Allah, and He will be pleased with it and gratify it.

[فَادْخُلِى فِى عِبَادِى]

(Enter then among My servants,)meaning, among their ranks.

[وَادْخُلِى جَنَّتِى]

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[1] Ahmad 4:185.

[2] These are the angels of punishment in the Hellfire. See Surat Al-'Alaq.

(And enter My Paradise!) This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tiding to the believer at his time of death and when he rises from his grave. Likewise is this statement here.

Ibn Abi Hatim recorded from Ibn `Abbas concerning Allah's statement,

[يأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً]

(O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!)

He said, "This Ayah was revealed while Abu Bakr was sitting (with the Prophet). So he said, `O Messenger of Allah! There is nothing better than this!' The Prophet then replied,

«أَمَا إِنَّهُ سَيُقَالُ لَكَ هَذَا»

(This will indeed be said to you.)"[1]

This is the end of the Tafsir of Surat Al-Fajr, and all praise and blessings are due to Allah.

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[1] Ibn Abi Hatim, Ibn Marduyah, and Ad-Diya’ Al-Maqdisi in Al-Mukhtarah. See Ad-Durr Al-Manthur 8:513.

The Tafsir of Surat Al-Balad

(Chapter - 90)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[لاَ أُقْسِمُ بِهَـذَا الْبَلَدِ - وَأَنتَ حِلٌّ بِهَـذَا الْبَلَدِ - وَوَالِدٍ وَمَا وَلَدَ - لَقَدْ خَلَقْنَا الإِنسَـنَ فِى كَبَدٍ - أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ - يَقُولُ أَهْلَكْتُ مَالاً لُّبَداً - أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ - أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ - وَلِسَاناً وَشَفَتَيْنِ - وَهَدَيْنَـهُ النَّجْدَينِ]

(1. Nay! I swear by this city;) (2. And you are free in this city.) (3. And by the begetter and that which he begot.) (4. Verily, We have created man in Kabad.) (5. Does he think that none can overcome him) (6. He says: "I have wasted wealth in abundance!") (7. Does he think that none sees him) (8. Have We not made for him two eyes) (9. And a tongue and two lips) (10. And shown him the two ways)

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allah has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khusayf reported from Mujahid;

[لاَ أُقْسِمُ بِهَـذَا الْبَلَدِ]

(Nay! I swear by this city;) "The word "La" (Nay) refers to the refutation against them (Quraish). I swear by this city."[1] Shabib bin Bishr narrated from `Ikrimah, from Ibn `Abbas that he said,

[لاَ أُقْسِمُ بِهَـذَا الْبَلَدِ]

(Nay! I swear by this city;) "This means Makkah." Concerning the Ayah:

[وَأَنتَ حِلٌّ بِهَـذَا الْبَلَدِ]

(And you are free in this city.) he (Ibn `Abbas) said, "O Muhammad! It is permissable for you to fight in it."[2]

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[1] Ad-Durr Al-Manthur 8:517.

[2] Al-Qurtubi 20:60, and Ad-Durr Al-Manthur 8:518.

Similar was reported from Sa`id bin Jubayr, Abu Salih, `Atiyah, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.[1] Al-Hasan Al-Basri said, "Allah made it lawful (to fight in) for him (the Prophet) for one hour of a day."[2] The meaning of what they have said was mentioned in a Hadith that is agreed- upon as being authentic. In it the Prophet said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّموَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِب»

(Verily, Allah made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allah until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.)[3]

In another wording of this Hadith, he said,

«فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُم»

(So, if anyone tries to use the fighting of the Messenger (to conquer Makkah) as an excuse (to fight there), then tell him that Allah permitted it for His Messenger and He has not permitted it for you.)[4]

Concerning Allah's statement,

[وَوَالِدٍ وَمَا وَلَدَ]

(And by the begetter and that which he begot.) Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa`id bin Jubayr, As-Suddi, Al-Hasan Al-Basri, Khusayf, Shurahbil bin Sa`d and others have said, "Meaning, by the begetter, Adam, and that which he begot is his children."[5] This view that Mujahid and his companions have chosen is good and strong.

This is supported by the fact that Allah swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Adam, the father of mankind, and his children. Abu `Imran Al-Jawni said, "It refers to Ibrahim and his progeny." Ibn Jarir recorded this statement[6] as did Ibn Abi Hatim. Ibn Jarir preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.[7]

Allah then says,

[لَقَدْ خَلَقْنَا الإِنسَـنَ فِى كَبَدٍ]

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[1] Al-Qurtubi 20:60, and Ad-Durr Al-Manthur 8:518.
[2] Ad-Durr Al-Manthur 8:518.
[3] Fath Al-Bari 4:56.
[4] Fath Al-Bari 1:238.
[5] Al-Qurtubi 20:61, Ad-Durr Al-Manthur 8:519, and At-Tabari 24:432.
[6] At-Tabari 24:433.
[7] At-Tabari 24:433.

(Verily, We have created man in Kabad.) Ibn Abi Najih and Jurayj reported from `Ata, from Ibn `Abbas concerning the phrase `in Kabad', "He was created while in hardship. Don't you see him" Then he mentioned his birth and the sprouting of his teeth.[1]

Mujahid said,

[فِى كَبَدٍ]

(in Kabad.) "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujahid then said, "This is similar to Allah's statement,

[حَمَلَتْهُ أُمُّهُ كُرْهاً وَوَضَعَتْهُ كُرْهاً]

(His mother bears him with hardship. And she brings him forth with hardship.) (46:15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa`id bin Jubayr said,

[لَقَدْ خَلَقْنَا الإِنسَـــنَ فِى كَبَدٍ]

(Verily, We have created man in Kabad.) "In hardship and seeking livelihood." `Ikrimah said, "In hardship and long-suffering."[2]

Qatadah said, "In difficulty."[3] It is reported from Al-Hasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

Man is encompassed by Allah and His Bounties

Allah says,

[أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ]

(Does he think that none can overcome him)

Al-Hasan Al-Basri said,

[أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ]

(Does he think that none can overcome him) "Meaning no one is able to take his wealth."

Qatadah said,

[أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ]

(Does he think that none can overcome him)

"The Son of Adam thinks that he will not be asked about this wealth of his -- how he earned and how he spent it."[4] Allah said:

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[1] At-Tabari 24:434.
[2] Ad-Durr Al-Manthur 8:520.
[3] At-Tabari 24:433.
[4] At-Tabari 24:436.

[يَقُولُ أَهْلَكْتُ مَالاً لُّبَداً]

(He says: "I have wasted wealth in abundance!")

This means, the Son of Adam says, "I spent an abundance of wealth." Mujahid, Al-Hasan, Qatadah, As-Suddi and others have said this.[1]

[أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ]

(Does he think that none sees him) Mujahid said, "Does he think that Allah, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this. Allah said;

[أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ]

(Have We not made for him two eyes)

meaning, for him to see with them.

[وَلِسَاناً]

(And a tongue)

meaning, for him to speak with, and so that he can express that which is inside of him.

[وَشَفَتَيْنِ]

(and two lips) In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

[وَهَدَيْنَـهُ النَّجْدَينِ]

(And shown him the two ways) This refers to the two paths. Sufyan Ath-Thawri narrated from `Asim, from Zirr, from `Abdullah bin Mas`ud that he said,

[وَهَدَيْنَـهُ النَّجْدَينِ]

(And shown him the two ways) "The good and the evil."[2] Similar to this has been reported from `Ali, Ibn `Abbas, Mujahid, `Ikrimah, Abu Wa'il, Abu Salih, Muhammad bin Ka`b, Ad-Dahhak, and `Ata' Al-Khurasani among others.[3] Similar to this Ayah is Allah's statement,

[إِنَّا خَلَقْنَا الإِنسَـنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـهُ سَمِيعاً بَصِيراً - إِنَّا هَدَيْنَـهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً]

[1] At-Tabari 24:436.
[2] At-Tabari 24:437.
[3] At-Tabari 24:437, 438, and Ad-Durr Al-Manthur 8:521, 522.

(Verily, We have created man from Nutfah Amshaj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.) (76:2-3)

[فَلاَ اقتَحَمَ الْعَقَبَةَ - وَمَآ أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ رَقَبَةٍ - أَوْ إِطْعَامٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ - يَتِيماً ذَا مَقْرَبَةٍ - أَوْ مِسْكِيناً ذَا مَتْرَبَةٍ - ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُواْ وَتَوَاصَوْاْ بِالصَّبْرِ وَتَوَاصَوْاْ بِالْمَرْحَمَةِ - أُوْلَـئِكَ أَصْحَـبُ الْمَيْمَنَةِ - وَالَّذِينَ كَفَرُواْ بِـَايَـتِنَا هُمْ أَصْحَـبُ الْمَشْـَمَةِ - عَلَيْهِمْ نَارٌ مُّؤْصَدَةُ]

(11. But he has not attempted to pass on the path that is steep.) (12. And what will make you know the path that is steep) (13. Freeing a neck) (14. Or giving food in a day full of Masghabah,) (15. To an orphan near of kin.) (16. Or to a Miskin cleaving to dust.) (17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.) (18. They are those on the Right,) (19. But those who disbelieved in Our Ayat, they are those on the Left.) (20. Upon them Fire will Mu'sadah.)

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

[فَلاَ اقتَحَمَ الْعَقَبَةَ]

(But he has not attempted to pass on the path that is steep.)

"This means, will he not traverse upon the path which contains salvation and good Then He explains this path by his saying,

[وَمَآ أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ]

(And what will make you know the path that is steep Freeing a neck, or giving food.)"[1]

Imam Ahmad recorded from Sa`id bin Marjanah that he heard Abu Hurayrah saying that the Messenger of Allah said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤمِنَةً أَعْتَقَ اللهُ بِكُلِّ إِرْبٍ أَيْ عُضْوٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتْى إِنَّهُ لَيُعْتِقُ بِالْيَدِ الْيَدَ، وَبِالرِّجْلِ الرِّجْلَ، وَبِالْفَرْجِ الْفَرْج»

(Whoever frees a believing slave, Allah will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allah) will free a hand for a hand, a leg for a leg, and a private part for a private part.)

`Ali bin Al-Husayn then said (to Sa`id), "Did you hear this from Abu Hurayrah" Sa`id replied, "Yes." Then `Ali bin Al-Husayn said to a slave boy that he owned who was the swiftest of his servants, "Call Mutarrif!" So when the slave was brought before him he

[1] At-Tabari 24:440.

said, "Go, for you are free for the Face of Allah."[1] Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, all recorded this Hadith from Sa`id bin Marjanah.[2]

Imam Ahmad recorded from `Amr bin `Abasah that the Prophet said,

«مَنْ بَنَى مَسْجِدًا لِيُذْكَرَ اللهُ فِيهِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتَهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

(Whoever builds a Masjid so that Allah may be remembered in it, Allah will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islam, then it will be a light for him on the Day of Judgement.)[3]

According to another route of transmission, Ahmad recorded from Abu Umamah, who reported from `Amr bin `Abasah that As-Sulami said to him, "Narrate a Hadith to us that you heard from the Messenger of Allah , without any deficiency or mistakes." He (`Amr) said, "I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ يَبْلُغُوا الْحِنْثَ أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِتْقُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَـــةً أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

(Whoever has three children born to him in Islam, and they die before reaching the age of puberty, Allah will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allah (fighting Jihad), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allah (fighting Jihad) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allah will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allah (for fighting Jihad), then indeed Paradise has eight gates, and Allah will allow him to enter any of them he choses.)"[4]

Ahmad recorded this Hadith from different routes of transmission that are good and strong, and all praise is due to Allah.

Allah said,

[أَوْ إِطْعَامٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ]

(Or giving food in a day full of Masghabah,) Ibn `Abbas said, "Of hunger."[5] `Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others all said the same.[6] The word `Saghb' means hunger. Then Allah says,

[يَتِيماً]

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[1] Ahmad 2:422.
[2] Fath Al-Bari 5:174, and 11:608, and Muslim 2:1147, Tuhfat Al-Ahwadhi 5:144, and An-Nasai in Al-Kubra 3:168.
[3] Ahmad 4:386.
[4] Ahmad 4:386.
[5] At-Tabari 24:442.
[6] At-Tabari 24:442, 443.

(To an orphan)

meaning, he gives food on a day like this to an orphan.

[ذَا مَقْرَبَةٍ]

(near of kin.)

meaning, who is related to him. Ibn `Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi all said this.[1] This is similar to what was related in a Hadith that was collected by Imam Ahmad on the authority of Salman bin `Amir who said that he heard the Messenger of Allah say,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَة»

(Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).)[2]

At-Tirmidhi and An-Nasa'i[3] both recorded this Hadith and its chain of narration is authentic. Then Allah says,

[أَوْ مِسْكِيناً ذَا مَتْرَبَةٍ]

(Or to a Miskin cleaving to dust (Dha Matrabah).)

meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn `Abbas said, "Dha Matrabah is that who is dejected in the street and who has no house or anything else to protect him against the dirt."[4]

Allah said;

[ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُواْ]

(Then he became one of those who believed)

meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allah. This is as Allah says,

[وَمَنْ أَرَادَ الاٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا]

(And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.) (17:19)

Allah also says,

[مَنْ عَمِلَ صَـلِحاً مِّن ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ]

(Whoever works righteousness -- whether male or female -- while being a true believer....) (16:97)

Allah says,

[1] Ad-Durr Al-Manthur 8:525.
[2] Ahmad 4:214.
[3] Tuhfat Al-Ahwadhi 3:324, and An-Nasai 5:92.
[4] At-Tabari 24:444.

[وَتَوَاصَوْاْ بِالصَّبْرِ وَتَوَاصَوْاْ بِالْمَرْحَمَةِ]

(and recommended one another to patience, and recommended one another to compassion.)

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble Hadith,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاء»

(The merciful people will be treated with mercy by the Most Merciful (Allah). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.)[1]

In another Hadith he said,

«لَا يَرْحَمُ اللهُ مَنْ لَا يَرْحَمِ النَّاس»

(Allah will not be merciful with whoever is not merciful with the people.)[2]

Abu Dawud recorded from `Abdullah bin `Amr that he narrated (from the Prophet),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا»

(Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.)[3]

Then Allah says,

[أُوْلَـئِكَ أَصْحَـبُ الْمَيْمَنَةِ]

(They are those on the Right,)

meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allah says,

[وَالَّذِينَ كَفَرُواْ بِـَايَـتِنَا هُمْ أَصْحَـبُ الْمَشْـَمَةِ]

(But those who disbelieved in Our Ayat, they are those on the Left.)

meaning, the companions of the Left Hand.

[عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ]

(Upon them Fire will Mu'sadah.)

[1] Abu Dawud 5:231.
[2] Muslim 4:1809.
[3] Abu Dawud 5:231.

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Mujahid, Muhammad bin Ka`b Al-Qurazi, `Atiyah Al-`Awfi, Al-Hasan, Qatadah and As-Suddi, all said,

[مُّؤْصَدَةٌ]

(Mu'sadah.) "This means shut."[1] Ibn `Abbas said, "Its doors will be closed."[2] Ad-Dahhak said,

[مُّؤْصَدَةٌ]

(Mu'sadah.) "It will be sealed over them and it will have no door." Qatadah said,

[مُّؤْصَدَةٌ]

(Mu'sadah.) "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."

This is the end of the Tafsir of Surat Al-Balad, and all praise and blessings are due to Allah.

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[1] At-Tabari 24:447, and Ad-Durr Al-Manthur 8:526.
[2] Ad-Durr Al-Manthur 8:526.

The Tafsir of Surah Wash-Shams wa Duhah (Chapter - 91)

Which was revealed in Makkah

Recitation of Surah Ash-Shams wa Duhaha in the `Isha' Prayer The Hadith of Jabir which was recorded in the Two Sahihs has already been mentioned. In it the Messenger of Allah said to Mu`adh,

«هَلَّا صَلَّيْتَ بِـــــ [سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] [وَالشَّمْسِ وَضُحَـــهَا] [وَالَّيْلِ إِذَا يَغْشَى]»

(Why didn't you pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), (By the sun and Duhaha) (91), and (By the night as it envelops) (92))[1]

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالشَّمْسِ وَضُحَـــهَا - وَالْقَمَرِ إِذَا تَلـــهَا - وَالنَّهَارِ إِذَا جَلَّـــهَا - وَالَّيْلِ إِذَا يَغْشَـــهَا - وَالسَّمَآءِ وَمَا بَنَـــهَا - وَالاٌّرْضِ وَمَا طَحَـــهَا - وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا - قَدْ أَفْلَحَ مَن زَكَّـــهَا - وَقَدْ خَابَ مَن دَسَّـــهَا -]

(1. By the sun and Duhaha.) (2. By the moon as it Talaha.) (3. By the day as it Jallaha.) (4. By the night as it Yaghshaha.) (5. By the heaven and Ma Banaha.) (6. By the earth and Ma Tahhaha.) (7. By Nafs, and Ma Sawwaha (Who apportioned it).) (8. Then He showed it its Fujur and its Taqwa.) (9. Indeed he succeeds who purifies it.) (10. And indeed he fails who Dassaha.)

Allah swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujahid said,

[وَالشَّمْسِ وَضُحَـــهَا]

(By the sun and Duhaha.) "This means, by its light."[2] Qatadah said,

[وَضُحَـــهَا]

(wa Duhaha.) "The whole day."[3] Ibn Jarir said, "The correct view is what has been said, `Allah swears by the sun and its daytime, because the clear light of the sun is daytime.'"

[وَالْقَمَرِ إِذَا تَلـــهَا]

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[1] Fath Al-Bari 2:234, and Muslim 1:340.
[2] At-Tabari 24:451.
[3] At-Tabari 24:451.

(By the moon as it Talaha.) Mujahid said, "It follows it (the sun)."[1] Al-`Awfi reported from Ibn `Abbas that he said,

[وَالْقَمَرِ إِذَا تَلَـــهَا]

(By the moon as it Talaha.) "It follows the day."[2] Qatadah said, "`as it Talaha (follows it)' is referring to the night of the Hilal (the new crescent moon). When the sun goes down, the Hilal is visible."[3] Concerning Allah's statement,

[وَالنَّهَارِ إِذَا جَلَّـــهَا]

(By the day as it Jallaha.) Mujahid said, "When it illuminates."[4] Thus, Mujahid said,

[وَالنَّهَارِ إِذَا جَلَّـــهَا]

(By the day as it Jallaha.) "This is similar to Allah's statement,

[وَالنَّهَارِ إِذَا تَجَلَّى]

(By the day as it Tajalla.) (92:2)" And they have said concerning Allah's statement,

[وَالَّيْلِ إِذَا يَغْشَـــهَا]

(By the night as it Yaghshaha.)

meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark. Concerning Allah's statement,

[وَالسَّمَآءِ وَمَا بَنَـــهَا]

(By the heaven and Ma Banaha.) The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatadah. It could also mean "By the heaven and its Constructor." This was stated by Mujahid.[5]

Both views are interrelated, and construction means raising. This is as Allah says,

[وَالسَّمَآءَ بَنَيْنَـــهَا بِأَيْدٍ]

(With Hands did We construct the heaven.) (51:47)

meaning, with strength.

[وَالسَّمَآءَ بَنَيْنَـــهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالاٌّرْضَ فَرَشْنَـــهَا فَنِعْمَ الْمَـــهِدُونَ]

(Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!) (51:47-48)

This is also similar to Allah's statement,

[وَالاٌّرْضِ وَمَا طَحَـــهَا]

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[1] At-Tabari 24:452.
[2] At-Tabari 24:452.
[3] At-Tabari 24:452.
[4] At-Tabari 24:429.
[5] At-Tabari 24:453.

(By the earth and Ma Tahaha.) Mujahid said, "Tahaha means He spread it out."[1] Al-`Awfi reported from Ibn `Abbas that he said,

[وَمَا طَحَـــهَا]

(and Ma Tahaha.) "This means what He created in it."[2] `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Tahaha means that He proportioned it."[3] Mujahid, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri, Abu Salih and Ibn Zayd all said that

[طَحَـــهَا]

(Tahaha) means, He spread it out.[4]

Allah then says,

[وَنَفْسٍ وَمَا سَوَّاهَا]

(By Nafs, and Ma Sawwaha (Who apportioned it).)

meaning, He created it sound and well-proportioned upon the correct nature (Al-Fitrah). This is as Allah says,

[فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ]

(So set you your face towards the religion, Hanif. Allah's Fitrah with which He has created mankind. No change let there be in the Khalqillah.) (30:30)

The Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُولَدُ عَلى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

(Every child that is born, is born upon the Fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it)

Both Al-Bukhari and Muslim recorded this Hadith from Abu Hurayrah.[5] In Sahih Muslim, it has been narrated from `Iyad bin Himar Al-Mujashi`i that the Messenger of Allah said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِم»

(Allah the Mighty and Majestic says, "Verily I created My servants Hunafa' (as monotheists), but then the devils came to them and distracted them from their religion.)"[6]

Then Allah says,

[فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(Then He showed it its Fujur and its Taqwa.)

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1 At-Tabari 24:454.
2 At-Tabari 24:453.
3 At-Tabari 24:454.
4 At-Tabari 24:454, and Ad-Durr Al-Manthur 8:529, 530.
5 Fath Al-Bari 3:290, and Muslim 4:2048.
6 Muslim 4:2197.

meaning, He showed him to his transgression and his Taqwa. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn `Abbas said,

[فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(Then He showed it its Fujur and its Taqwa.)

"He explained the good and the evil to it (the soul)."[1]

Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri all said the same.[2] Sa`id bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its Fujur and its Taqwa inside of it."[3]

Ibn Jarir recorded from Abul-Aswad Ad-Dili that he said, "`Imran bin Husayn said to me, `Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet , when there will be an evidence against them' I said, `Rather it is something preordained upon them.' Then he said, `Is that an injustice' Then I became extremely frightened of him (due to what he was saying), and I said to him, `There is nothing except that He (Allah) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He (`Imran) then said, `May Allah guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allah's Messenger and asked him:

"O Messenger of Allah! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them only after the Message came to them from their Prophet, when there will be an evidence against them" He (the Prophet) replied:

«بَلْ شَيْءٌ قَدْ قُضِيَ عَلَيْهِم»

(Rather it is something preordained for them.)

So the man said, "Then what is the point of our actions" The Prophet replied,

«مَنْ كَانَ اللهُ خَلَقَهُ لِإِحْدَى الْمَنْزِلَتَيْنِ يُهَيِّئُهُ لَهَا، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللهِ تَعَالَى:[وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا]»

(Whoever Allah created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allah (By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa).)"[4]

Ahmad and Muslim both recorded this Hadith.[5]

Allah then says,

[قَدْ أَفْلَحَ مَن زَكَّـهَا - وَقَدْ خَابَ مَن دَسَّـهَا]

(Indeed he succeeds who purifies it. And indeed he fails who Dassaha.)

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[1] At-Tabari 24:454.
[2] At-Tabari 24:455.
[3] At-Tabari 24:455.
[4] At-Tabari 24:455.
[5] Ahmad 4:438, and Musim 4:2041.

This could mean that whoever purifies himself by obedience to Allah, then he will be successful. This is as Qatadah said, "He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujahid, `Ikrimah and Sa`id bin Jubayr.

[وَقَدْ خَابَ مَن دَسَّـهَا]

(And indeed he fails who Dassaha.)

meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allah.

It also could mean that he is indeed successful whose soul Allah purifies, and he has failed whose soul Allah corrupts. This is like what was reported by Al-`Awfi and `Ali bin Abi Talhah from Ibn `Abbas.[1]

At-Tabarani recorded that Ibn `Abbas said, "The Messenger of Allah used to stop whenever he recited this Ayah,

[وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا]

(By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.)

Then he would say,

«اللْهُمَّ آتِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، وَخَيْرُ مَنْ زَكَّاهَا»

(O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it.)"[2]

Another Hadith

Imam Ahmad recorded that Zayd bin Arqam said that the Messenger of Allah said,

«اللْهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللْهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا. اللْهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

(O Allah! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allah! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allah! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.)

Zayd then said, "The Messenger of Allah used to teach us these (words) and we now teach them to you."[3] Muslim also recorded this Hadith.[4]

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[1] At-Tabari 24:457.
[2] At-Tabarani 11:106.
[3] Ahmad 4:371.
[4] Muslim 4:2088.

[كَذَّبَتْ ثَمُودُ بِطَغْوَاهَآ - إِذِ انبَعَثَ أَشْقَـهَا - فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَـهَا - فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا - وَلاَ يَخَافُ عُقْبَـهَا]

(11. Thamud denied through their trans- gression.) (12. When their most wicked went forth.) (13. But the Messenger of Allah said to them: "Be cautious! That is the she-camel of Allah! (Do not harm it) and (bar it not from having) its drink!") (14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwaha!) (15. And He feared not the consequences thereof.)

The Rejection of Thamud and Allah's Destruction of Them

Allah informs that Thamud rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujahid, Qatadah and others.[1] Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

[إِذِ انبَعَثَ أَشْقَـهَا]

(When their most wicked went forth.)

meaning, the most wicked person of the tribe, and he was Qudar bin Salif, the one who killed the she-camel. He was leader of the tribe of Thamud, and he is the one whom Allah refers to in His saying,

[فَنَادَوْاْ صَـحِبَهُمْ فَتَعَاطَى فَعَقَرَ]

(But they called their comrade and he took (a sword) and killed (her).) (54:29)

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imam Ahmad recorded from `Abdullah bin Zam`ah. He said that the Messenger of Allah gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

«[إِذِ انبَعَثَ أَشْقَـهَا] انْبَعَثَ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَة»

((When their most wicked went forth.)(A strong and mighty man who was invincible among his tribe, like Abu Zam`ah, went forth to her.)[2]

This Hadith was recorded by Al-Bukhari in his Book of Tafsir, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhi and An-Nasa'i both recorded it in their Sunans in their Books of Tafsir.[3]

[1] At-Tabari 24:458.
[2] Ahmad 4:17.
[3] Fath Al-Bari 8:575, Muslim 4:2191, Tuhfat Al-Ahwadhi 9:268, and An-Nasai in Al-Kubra 6:515.

The Story of Salih's She-Camel

Allah then says,

[فَقَالَ لَهُمْ رَسُولُ اللَّهِ]

(But the Messenger of Allah said to them) referring to Salih.

[نَاقَةُ اللَّهِ]

(That is the she-camel of Allah!)

meaning, `beware of touching the she-camel of Allah with any harm.'

[وَسُقْيَـهَا]

(and its drink!)

meaning, `do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allah says,

[فَكَذَّبُوهُ فَعَقَرُوهَا]

(Then they denied him and they killed it.)

which means they rejected what he came with. This resulted in them killing the she-camel that Allah had brought out of the rock as a sign for them and a proof against them.

[فَدَمْدمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ]

(So their Lord destroyed them because of their sin,)

meaning, He became angry with them and He annihilated them.

[فَسَوَّاهَا]

(Fasawwaha!) meaning, He made the punishment descend upon them all equally.

Qatadah said, "It has reached us that the leader of tribe of Thamud did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allah destroyed them all with the same punishment due to their sin."[1] Allah said,

[وَلاَ يَخَافُ]

(And He feared not) it has also been recited as

(فَلَا يَخَافُ)

(So He feared not)

[عُقْبَـهَا]

[1] At-Tabari 24:460.

(the consequences thereof.) Ibn `Abbas said, "Allah does not fear any consequences from anyone else."[1] Mujahid, Al-Hasan, Bakr bin `Abdullah Al-Muzani and others all said the same.[2]

This is the end of the Tafsir of Surat Ash-Shams, and all praise and thanks are due to Allah.

[1] At-Tabari 24:416.
[2] At-Tabari 24:461.

The Tafsir of Surat Al-Layl

(Chapter - 92)

Which was revealed in Makkah

The Recitation of Surat Al-Layl in the `Isha' Prayer

The statement of the Prophet to Mu`adh has already preceded, where he said,

«فَهَلَّا صَلَّيْتَ ب [سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى] [وَالشَّمْسِ وَضُحَـــهَا] [وَالَّيْلِ إِذَا يَغْشَى]»

(Why did you not pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), and (By the sun and Duhaha) (91), and (By the night as it envelops) (92))[1]

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى - وَمَا خَلَقَ الذَّكَرَ وَالاٍّنثَى - إِنَّ سَعْيَكُمْ لَشَتَّى - فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى - وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى - وَكَذَّبَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْعُسْرَى - وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى]

(1. By the night as it envelops.) (2. By the day as it appears.) (3. By Him Who created male and female.) (4. Certainly, your efforts and deeds are diverse.) (5. As for him who gives and has Taqwa,) (6. And believes in Al-Husna.) (7. We will make smooth for him the path of ease.) (8. But he who is greedy and thinks himself self-sufficient,) (9. And denies Al-Husna.) (10. We will make smooth for him the path to evil.) (11. And what will his wealth avail him when he goes down (in destruction))

Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allah swears by saying:

[الَّيْلِإِذَا يَغْشَى]

(By the night as it envelops.)

meaning, when it covers the creation with its darkness.

[وَالنَّهَارِ إِذَا تَجَلَّى]

(By the day as it appears.)

[1] Fath Al-Bari 2:234, and Muslim 1:340.

meaning, with its light and its radiance.

[وَمَا خَلَقَ الذَّكَرَ وَالاٌّنثَى]

(By Him Who created male and female.) This is similar to Allah's saying,

[وَخَلَقْنَـكُمْ أَزْوَجاً]

(And We have created you in pairs.) (78:8)

It is also similar to saying,

[وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ]

(And of everything We have created pairs.) (51:49)

And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allah says,

[إِنَّ سَعْيَكُمْ لَشَتَّى]

(Certainly, your efforts and deeds are diverse.)

meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allah then says,

[فَأَمَّا مَنْ أَعْطَى واتَّقَى]

(As for him who gives and has Taqwa.)

meaning, he gives what he has been commanded to give and he fears Allah in his affairs.

[وَصَدَّقَ بِالْحُسْنَى]

(And believes in Al-Husna.)

meaning, in the compensation for that. This was said by Qatadah.[1] Khusayf said, "In the reward." Then Allah says,

[فَسَنُيَسِّرُهُ لِلْيُسْرَى]

(We will make smooth for him the path of ease.) Ibn `Abbas said, "Meaning for goodness."[2] Thus, Allah says,

[وَأَمَّا مَن بَخِلَ]

(But he who is greedy)

meaning, with that which he has.

[وَاسْتَغْنَى]

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[1] At-Tabari 24:470.
[2] Ad-Durr Al-Manthur 8:535.

(and thinks himself self-sufficient,) `Ikrimah reported that Ibn `Abbas said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic."[1] This was recorded by Ibn Abi Hatim.

[وَكَذَّبَ بِالْحُسْنَى]

(And denies Al-Husna.)

meaning, the recompense in the abode of the Hereafter.

[فَسَنُيَسِّرُهُ لِلْعُسْرَى]

(We will make smooth for him the path to evil.)

meaning, the path of evil. This is as Allah says,

[وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ]

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (6:110)

And there are many Ayat with this meaning, proving that Allah rewards those who intend good with success, while whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many Hadiths that prove this.

The Narration of Abu Bakr As-Siddiq

Imam Ahmad recorded from Abu Bakr that he said to the Messenger of Allah , "O Messenger of Allah! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)" He replied,

«بَلْ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْه»

(Indeed it is according to what has already been decided.)

Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allah" He replied,

«كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَه»

(Everyone will find it easy to do such deeds that will lead him to what he was created for.)[2]

The Narration of `Ali

Al-Bukhari recorded from `Ali bin Abi Talib that they (the Companions) were with the Messenger of Allah at the cemetery of Baqi` Al-Gharqad for a funeral, when the Prophet said,

[1] At-Tabari 24:472.
[2] Ahmad 1:5. Similar with Muslim no.17 in the Book of Faith.

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

(There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.)

They said, "O Messenger of Allah! Should we depend on this" He replied,

«اعْمَلُوا ، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَه»

(Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.) Then he recited the Ayah

[فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى]

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)"[1]

until the Ayah:

[لِلْعُسْرَى]

(the path to evil)

He (Imam Al-Bukhari) also recorded another similar narration from `Ali bin Abi Talib in which he said, "We were at a funeral in the cemetery of Baqi` Al-Gharqad when the Messenger of Allah came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ أَوْ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ،وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً»

(There is not anyone among you -- or is not a single soul (that has been created) -- except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.)

A man said, "O Messenger of Allah! Should we just depend on what has been written for us and give up performing deeds For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ فَيُيَسَّرُونَ إِلَى عَمَلِ أَهْلِ الشَّقَاءِ، ثُمَّ قَرَأَ:

(Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.) Then he recited the Ayah:

[فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى - وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى - وَكَذَّبَ بِالْحُسْنَى- فَسَنُيَسِّرُهُ لِلْعُسْرَى-]»

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Husna. We will make smooth for him the path to evil.))

The other compilers of the Group have also recorded this Hadith.

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[1] Fath Al-Bari 8:578, 579.

The Narration of `Abdullah bin `Umar

Imam Ahmad recorded from Ibn `Umar that `Umar said, "O Messenger of Allah! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new" The Prophet replied,

«فِيمَا قَدْ فُرِغَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ، فَإِنَّ كُلًّا مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

(It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khattab! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.)"[1]

This Hadith has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said "Hasan Sahih."[2]

Another Hadith Narrated bu Jabir

Narrated by Jabir Ibn Jarir recorded from Jabir bin `Abdullah that he said, "O Messenger of Allah! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)" The Prophet replied,

«لِأَمْرٍ قَدْ فُرِغَ مِنْه»

(It is a matter that has been predetermined.)

Then Suraqah said, "Then what is the purpose of deeds" The Messenger of Allah then said,

«كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِه»

(Everyone who does deeds will have his deeds made easy for him.)[3]

Muslim also recorded this Hadith.[4]

Ibn Jarir recorded from `Amir bin `Abdullah bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islam in Makkah. He used to free the elderly and the women when they accepted Islam. So his father said to him, `O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, `O my father! I only want -- and I think he said -- what is with Allah.' Some people of my family have told me this Ayah was revealed about him:

[1] Ahmad 2:52.
[2] Tuhfat Al-Ahwadhi 6:933.
[3] At-Tabari 24:475.
[4] Muslim 4:2041.

[فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى]

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)"[1]

Then Allah says,

[وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى]

(And what will his wealth avail him when he goes down)

Mujahid said, "This means when he dies."[2] Abu Salih and Malik said -- narrating from Zayd bin Aslam, "When he goes down into the Fire."[3]

[إِنَّ عَلَيْنَا لَلْهُدَى - وَإِنَّ لَنَا لَلاٌّخِرَةَ وَالاٍّولَى - فَأَنذَرْتُكُمْ نَاراً تَلَظَّى - لاَ يَصْلَـهَآ إِلاَّ الاٌّشْقَى - الَّذِى كَذَّبَ وَتَوَلَّى - وَسَيُجَنَّبُهَا الاٌّتْقَى - الَّذِى يُؤْتِى مَالَهُ يَتَزَكَّى - وَمَا لاًّحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى - إِلاَّ ابْتِغَآءَ وَجْهِ رَبِّهِ الاٌّعْلَى - وَلَسَوْفَ يَرْضَى]

(12. Truly, on Us is (to give) guidance.) (13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).) (14. Therefore I have warned you of a Fire Talazza.) (15. None shall enter it save the most wretched.) (16. Who denies and turns away.) (17. And those with Taqwa will be far removed from it.) (18. He who gives of his wealth for self-purification.) (19. And who has (in mind) no favor from anyone to be paid back.) (20. Except to seek the Face of his Lord, the Most High.) (21. He, surely, will be pleased.)

The Matter of Guidance and other than it is in the Hand of Allah, and Allah's Warning about the Hellfire

Qatadah said,

[إِنَّ عَلَيْنَا لَلْهُدَى]

(Truly, on Us is (to give) guidance.)

"This means, We will explain what is lawful and what is prohibited."[4] Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allah (i.e., in the Hereafter)." They consider this Ayah like Allah's saying,

[وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ]

(And upon Allah is the responsibility to explain the Straight path.) (16:9)

This has been mentioned by Ibn Jarir.[5]

[1] At-Tabari 24:473. There are some deficiencies in these narrations.
[2] At-Tabari 24:476.
[3] At-Tabari 24:476, and Al-Qurtubi 20:85.
[4] At-Tabari 24:477.
[5] At-Tabari 24:477.

Allah said;

[وَإِنَّ لَنَا لَلاٌّخِرَةَ وَالاٍّولَى]

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).)

This means, `they both belong to Us and I (Allah) am in complete control of them.' Then Allah says,

[فَأَنذَرْتُكُمْ نَاراً تَلَظَّى]

(Therefore I have warned you of a Fire Talazza.)

Mujahid said, "Blazing."[1] Imam Ahmad recorded from Simak bin Harb that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah giving a sermon, in which he said:

«أَنْذَرْتُكُمُ النَّار»

(I have warned you of the Fire.)

And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet."[2]

Imam Ahmad recorded from Abu Ishaq that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُه»

(Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.)"[3]

Imam Al-Bukhari also recorded this narration.[4]

Muslim recorded that Abu Ishaq narrated from An-Nu`man bin Bashir that the Messenger of Allah said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا»

(Verily, the lightest punishment received by the people of the Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.)[5]

Allah says,

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[1] At-Tabari 24:477.
[2] Ahmad 4:272.
[3] Ahmad 4:274.
[4] Fath Al-Bari 11:424.
[5] Muslim 1:196.

[لاَ يَصْلَـهَآ إِلاَّ الأَشْقَى]

(None shall enter it save the most wretched.)

meaning, none will enter surrounded by it on all sides except the most wretched. Then Allah explains who this (the most wretched) is by His saying,

[الَّذِى كَذَّبَ]

(Who denies)

meaning, in his heart.

[وَتَوَلَّى]

(and turns away.)

meaning, from acting with his limbs and performing deeds according to their pillars. Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّـةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

(All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.)

They (the Companions) said, "Who would refuse, O Messenger of Allah" He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

(Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.)[1]

Al-Bukhari also recorded this Hadith.[2]

Allah then says,

[وَسَيُجَنَّبُهَا الأَتْقَى]

(And those with Taqwa will be far removed from it.)

meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

[الَّذِى يُؤْتِى مَالَهُ يَتَزَكَّى]

(He who gives of his wealth for self-purification.)

meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things.

[وَمَا لأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى]

(And who has (in mind) no favor from anyone to be paid back.)

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[1] Ahmad 2:361.

[2] Fath Al-Bari 13:263.

meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

[ابْتِغَآءَ وَجْهِ رَبِّهِ الأَعْلَى]

(to seek the Face of his Lord, the Most High)

meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allah then says,

[وَلَسَوْفَ يَرْضَى]

(He, surely, will be pleased.)

meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of Tafsir have mentioned that these Ayat were revealed about Abu Bakr As-Siddiq. Some of them even mentioned that there is a consensus among the Qur'anic commentators concerning this. There is no doubt that he is included in the meaning of these Ayat, and that he is the most deserving of the Ummah to be described with these characteristics in general, for indeed, the wording of these Ayat is general. As in Allah's saying,

[وَسَيُجَنَّبُهَا الأَتْقَى - الَّذِى يُؤْتِى مَالَهُ يَتَزَكَّى - وَمَا لأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى]

(And those with Taqwa will be far removed from it. He who gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.)

However, he (Abu Bakr) was the first and foremost of this Ummah to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and he always spent his wealth in obedience of His Master (Allah) and in aiding the Messenger of Allah . How many Dirhams and Dinars did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why `Urwah bin Mas`ud, who was the chief of the Thaqif tribe, said to him on the day of the Treaty of Hudaybiyyah, "By Allah, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islam)." Abu Bakr As-Siddiq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allah says,

[وَمَا لأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى - إِلاَّ ابْتِغَآءَ وَجْهِ رَبِّهِ الأَعْلَى - وَلَسَوْفَ يَرْضَى]

(And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.)

And in the Two Sahihs it is recorded that the Messenger of Allah said,

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ يَاعَبْدَاللهِ، هَذَا خَيْر»

(Whoever equipped two riding animals in the way of Allah, the Gatekeepers of Paradise will call to him saying, "O servant of Allah! This is good.")

So Abu Bakr said, "O Messenger of Allah! The one who is called from them will not have any need. Will there be anyone who will be called from all of them" The Prophet replied,

«نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُم»

(Yes, and I hope that you will be one of them.)[1]

This is the end of the Tafsir of Surat Al-Layl, and all praise and thanks are due to Allah.

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[1] Fath Al-Bari 7:23, and Muslim 2:712.

The Tafsir of Surat Ad-Duha

(Chapter - 93)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالضُّحَى - وَالَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى - وَلَلاٌّخِرَةُ خَيْرٌ لَّكَ مِنَ الاٍّولَى - وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى - أَلَمْ يَجِدْكَ يَتِيماً فَآوَى - وَوَجَدَكَ ضَآلاًّ فَهَدَى - وَوَجَدَكَ عَآئِلاً فَأَغْنَى - فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ - وَأَمَّا السَّآئِلَ فَلاَ تَنْهَرْ - وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ]

(1. By the forenoon.) (2. By the night when it darkens.) (3. Your Lord has neither forsaken you nor hates you.) (4. And indeed the Hereafter is better for you than the present.) (5. And verily, your Lord will give you so that you shall be well-pleased.) (6. Did He not find you an orphan and gave you a refuge) (7. And He found you unaware and guided you) (8. And He found you poor and made you rich) (9. Therefore, treat not the orphan with oppression.) (10. And repulse not the one who asks.) (11. And proclaim the grace of your Lord.)

The Reason for the Revelation of Surat Ad-Duha

Imam Ahmad recorded from Jundub that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, `O Muhammad! I think that your devil has finally left you.' So Allah revealed,

[وَالضُّحَى - وَالَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى]

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)"[1]

Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir, all recorded this Hadith.[2] This Jundub (who narrated it) is Ibn `Abdullah Al-Bajali Al-`Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibril was slow in coming to the Messenger of Allah . So the idolators said, "Muhammad's Lord has abandoned him." So Allah revealed,

[وَالضُّحَى - وَالَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى]

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[1] Ahmad 4:312.

[2] Fath Al-Bari 3:11, and 8:580, 581, 619, and Muslim 3:1421, 1422, Tuhfat Al-Ahwadhi 9:272, An-Nasai in Al-Kubra 6:517, and At-Tabari 24:485, 486.

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)[1]

[وَالضُّحَى - وَالَّيْلِ إِذَا سَجَى]

(By the forenoon. By the night when it darkens.)

Al-`Awfi reported from Ibn `Abbas, "When the Qur'an was revealed to the Messenger of Allah , Jibril was delayed from coming to him for a number of days (on one occasion). Therefore, the Messenger of Allah was affected by this. Then the idolators began to say, `His Lord has abandoned him and hates him.' So Allah revealed,

[مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى]

(Your Lord has neither forsaken you nor hates you.)"[2]

In this, Allah is swearing by the forenoon and the light that He has placed in it.

[وَالَّيْلِ إِذَا سَجَى]

(By the night when it darkens (Saja).)

meaning, it settles, darkens meaning, it settles, darkens and overcomes them. This was said by Mujahid, Qatadah, Ad-Dahhak, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allah says,

[وَالَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى]

(By the night as it envelops. By the Day as it appears.) (92:1-2)

Allah also says,

[فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ]

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (6:96)

Allah then says,

[مَا وَدَّعَكَ رَبُّكَ]

(Your Lord has neither forsaken you)

meaning, `He has not abandoned you.'

[وَمَا قَلَى]

(nor hates (Qala) you.)

meaning, `He does not hate you.'

[1] At-Tabari 24:486.
[2] At-Tabari 24:484, and Al-Qurtubi 20:91. See the beginning of this book regarding narrations from Al-‘Awfi.

The Hereafter is Better Than This First Life

[وَلَلاٌّخِرَةُ خَيْرٌ لَّكَ مِنَ الاٍّولَى]

(And indeed the Hereafter is better for you than the present.)

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allah used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allah, he chose that which is with Allah over this lowly world.

Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, `O Messenger of Allah! Will you allow us to spread something soft over this straw mat' He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ ظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

(I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.)"[1]

At-Tirmidhi and Ibn Majah both recorded this Hadith by way of Al-Mas`udi. At-Tirmidhi said, "Hasan Sahih."[2]

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allah

Then Allah says,

[وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى]

(And verily, your Lord will give you so that you shall be well-pleased.)

meaning, in the final abode Allah will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be the River of Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest frangrance of musk, as will be mentioned.

Imam Abu `Amr Al-Awza`i recorded that Ibn `Abbas said, "The Messenger of Allah was shown that which his Ummah would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allah revealed,

[وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى]

(And verily, your Lord will give you so that you shall be well-pleased.)

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[1] Ahmad 1:391.
[2] Tuhfat Al-Ahwadhi 7:48, and Ibn Majah 2:1376.

So, Allah will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants."

This was recorded by Ibn Jarir and Ibn Abi Hatim from his route of transmission.[1] This chain of narration is authentic to Ibn `Abbas, and statements like this can only be said from that which is Tawqif.[2]

A Mention of some of Allah's Favors upon the Messenger

Enumerating His favors upon His Messenger, Muhammad .

Allah says;

[أَلَمْ يَجِدْكَ يَتِيماً فَآوَى]

(Did He not find you an orphan and gave you a refuge)

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Aminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, `Abdul-Muttalib, until he died when Muhammad was eight years old.

Then his uncle, Abu Talib took responsibility for him and continued to protect him, assist him, elavate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allah commissioned him with the prophethood. Even with this, Abu Talib continued to follow the religion of his people, worshipping idols.

All of this took place by the divine decree of Allah and His decree is most excellent. Until Abu Talib died a short time before the Hijrah. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allah chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madinah). Allah caused his Sunnah to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islam) -- may Allah be pleased with all of them. All of this was from Allah's protection for him, guarding over him and caring for him. Then Allah says,

[وَوَجَدَكَ ضَآلاًّ فَهَدَى]

(He found you unaware and guided you)

This is similar to Allah's saying,

[وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا]

[1] At-Tabari 24:487.
[2] Meaning information that the Prophet informed him about.

(And thus We have sent to you a Ruh from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...) (42:52)

Allah says,

[وَوَجَدَكَ عَآئِلاً فَأَغْنَى]

(And He found you poor and made you rich)

meaning, `you were poor having dependents, so Allah made you wealthy and independent of all others besides Him.' Thus, Allah combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two Sahihs it has been recorded from Abu Hurayrah that the Messenger of Allah said,

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْس»

(Wealth is not determined by abundance of possessions, but wealth is the richness of the soul.)[1]

In Sahih Muslim, it is recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاه»

(Whoever accepts Islam, is provided with his basic needs, and Allah makes him content with what He has given him, then he will be successful.)[2]

How should this Bounty be responded to

Then Allah says,

[فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ]

(Therefore, treat not the orphan with oppression.)

meaning, `just as you were an orphan and Allah sheltered you, then do not oppress the orphan.' In other words, `do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatadah said, "Be like a merciful father to the orphan."[3]

[وَأَمَّا السَّآئِلَ فَلاَ تَنْهَرْ]

(And repulse not the one who asks.)

meaning, `just as you were astray and Allah guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Ishaq said,

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[1] Fath Al-Bari 11:276, and Muslim 2:726 with the chain of narration and another chain as well.

[2] Muslim 2:730.

[3] Al-Qurtubi 20:100.

[وَأَمَّا السَّآئِلَ فَلاَ تَنْهَرْ]

(And repulse not the one who asks.) "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allah's servants." Qatadah said, "This means respond to the poor with mercy and gentleness."[1]

[وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ]

(And procalim the grace of your Lord.)

meaning, `just as you were poor and needy, and Allah made you wealthy, then tell about Allah's favor upon you.' Abu Dawud recorded from Abu Hurayrah that the Prophet said,

«لَا يَشْكُرُ اللهَ مَنْ لَا يَشْكُرُ النَّاس»

(Whoever is not thankful to the people, then he is not thankful to Allah.)[2]

At-Tirmidhi also recorded this Hadith and he said, "Sahih".[3]

Abu Dawud recorded from Jabir that the Prophet said,

«مَنْ أُبْلِيَ بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَه»

(Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.)[4]

Abu Dawud was alone in recording this Hadith.

This is the end of the Tafsir of Surat Ad-Duha, and unto Allah is due all praise and thanks.

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[1] Al-Baghawi 4:500.
[2] Abu Dawud 5:157.
[3] Tuhfat Al-Ahwadhi 6:87.
[4] Abu Dawud 5:159.

The Tafsir of Surah Alam Nashrah (Surat Ash-Sharh) (Chapter - 94)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ - وَوَضَعْنَا عَنكَ وِزْرَكَ - الَّذِى أَنقَضَ ظَهْرَكَ - وَرَفَعْنَا لَكَ ذِكْرَكَ - فَإِنَّ مَعَ الْعُسْرِ يُسْراً - إِنَّ مَعَ الْعُسْرِ يُسْراً - فَإِذَا فَرَغْتَ فَانصَبْ - وَإِلَى رَبِّكَ فَارْغَبْ]

(1. Have We not opened your breast for you) (2. And removed from you your burden.) (3. Which weighed down your back) (4. And have We not raised high your fame) (5. Verily, along with every hardship is relief,) (6. Verily, along with every hardship is relief.) (7. So when you have finished, devote yourself to Allah's worship.) (8. And to your Lord turn intentions and hopes.)

The Meaning of opening the Breast

Allah says,

[أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ]

(Have We not opened your breast for you)

meaning, `have We not opened your chest for you.' This means, `We illuminated it, and We made it spacious, vast and wide.' This is as Allah says,

[فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلَـمِ]

(And whomsoever Allah wills to guide, He opens his breast to Islam.) (6:125)

And just as Allah expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allah's Favor upon His Messenger

Concerning Allah's statement,

[وَوَضَعْنَا عَنكَ وِزْرَكَ]

(And removed from you your burden.) This means

[لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ]

(That Allah may forgive you your sins of the past and the future.) (48:2)

[الَّذِى أَنقَضَ ظَهْرَكَ]

(Which weighed down your back) Al-Inqad means the sound. And more than one of the Salaf has said concerning Allah's saying,

[الَّذِى أَنقَضَ ظَهْرَكَ]

(Which weighed down your back) meaning, `its burden weighed heavy upon you.'

The Meaning of raising the Fame of the prophet?

Allah then said,

- وَرَفَعْنَا لَكَ ذِكْرَكَ -

(And have we not raised high your fame?)

Mujahid said, "I (Allah) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allah, and that Muhammad is the Messenger of Allah."[1]

Qatadah said, "Allah raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (Shahadah), or prays a prayer (Salah) except that he proclaims it: I bear witness that there is no God worthy of worship except Allah, and that Muhammad is the Messenger of Allah."[2]

Ease after Difficulty?

Concerning Allah's saying,

فَإِنَّ مَعَ الْعُسْرِ يُسْراً - إِنَّ مَعَ الْعُسْرِ يُسْراً ْ

(Verily, along with every hardship is relief, Verily, along with every hardship is relief.)

Allah informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

The Command to remember Allah during Spare Time?

Allah says,

فَإِذَا فَرَغْتَ فَانصَبْ - وَإِلَى رَبِّكَ فَارْغَب

[1] At-Tabari 24:494.
[2] At-Tabari 24:494.

(So when you have finished, devote yourself to Allah's worship, And to your Lord turn intentions and hopes.)

meaning, ‘when you have completed your worldy affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.

Similar to this is the Prophet’s statement in a Hadith that is agreed-upon to be authentic,

لا صلاة بحضرة الطعام ولا هو يدافع الأخبثان

(There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.)[1]

The Prophet also said,

إذا أقيمت الصلاة وحضر العشاء فابدأوا بالعشاء

(When the prayer has started and the dinner has been served, then begin with dinner)[2]

Mujahid said concerning this Ayah, “When you are free from the worldy affairs, and you have stood to pray, then stand up for your Lord.”[3]

This is the end of the Tafsir of Surah Alam Nashrah and all praise and blessings are due to Allah.

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[1] Muslim 1:393.
[2] Fath Al-Bari 9:498.
[3] At-Tabari 24:497.

The Tafsir of Surah Wat-Tin waz-Zaytun
(Chapter - 95)

Which was revealed in Makkah

The Recitation of Surat At-Tin in the Prayer while traveling

Malik and Shu`bah narrated from `Adi bin Thabit, who narrated that Al-Bara' bin `Azib said, "The Prophet used to recite in one of his Rak`ahs while traveling `At-Tin waz-Zaytun' (Surat At-Tin), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this Hadith in their books.[1]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالتِّينِ وَالزَّيْتُونِ - وَطُورِ سِينِينَ - وَهَـذَا الْبَلَدِ الأَمِينِ - لَقَدْ خَلَقْنَا الإِنسَـنَ فِى أَحْسَنِ تَقْوِيمٍ - ثُمَّ رَدَدْنَـهُ أَسْفَلَ سَـفِلِينَ - إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ - فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ - أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَـكِمِينَ]

(1. By At-Tin and Az-Zaytun.) (2. By Tur Sinin.) (3. By this city of security.) (4. Verily, We created man in the best form.) (5. Then We reduced him to the lowest of the low.) (6. Save those who believe and do righteous deeds. Then they shall have a reward without end.) (7. Then what causes you to deny after this the Recompense) (8. Is not Allah the best of judges)

The Explanation of At-Tin and what comes after it

Al-`Awfi reported from Ibn `Abbas that what is meant by At-Tin is the Masjid of Nuh that was built upon Mount Al-Judi. Mujahid said, "It is this fig that you have."[2]

[وَالزَّيْتُونِ]

(By Az-Zaytun.) Ka`b Al-Ahbar, Qatadah, Ibn Zayd and others have said, "It is the Masjid of Jerusalem (Bayt Al-Maqdis)." Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."[3]

[وَطُورِ سِينِينَ]

(By Tur Sinin.) Ka`b Al-Ahbar and several others have said, "It is the mountain upon which Allah spoke to Musa."[1]

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[1] Fath Al-Bari 8:583, Muslim 1:339, Abu Dawud 2:19, Tuhfat Al-Ahwadhi 2:226, An-Nasai in Al-Kubra 6:518, and Ibn Majah 1:273.
[2] At-Tabari 24:502.
[3] At-Tabari 24:501.

[وَهَـذَا الْبَلَدِ الاٌّمِينِ]

(By this city of security.)

meaning Makkah. This was said by Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Ibrahim An-Nakha`i, Ibn Zayd and Ka`b Al-Ahbar.[2] There is no difference of opinion about this. Some of the Imams have said that these are three different places, and that Allah sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allah sent `Isa bin Maryam. The second place is Mount Sinin, which is Mount Sinai where Allah spoke to Musa bin `Imran. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muhammad was sent.

They have said that these three places are mentioned at the end of the Tawrah. The verse says, "Allah has come from Mount Sinai - meaning the one upon which Allah spoke to Musa bin `Imran; and shined from Sa`ir - meaning the mountain of Jerusalem from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent Muhammad ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form and the Result of that

Allah says,

[لَقَدْ خَلَقْنَا الإِنسَـنَ فِى أَحْسَنِ تَقْوِيمٍ]

(Verily, We created man in the best form.) This is the subject being sworn about, and it is that Allah created man in the best image and form, standing upright with straight limbs that He beautified.

[ثُمَّ رَدَدْنَـهُ أَسْفَلَ سَـفِلِينَ]

(Then We reduced him to the lowest of the low.)

meaning, to the Hellfire. This was said by Mujahid, Abu Al-`Aliyah, Al-Hasan, Ibn Zayd and others.[3] Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allah and belie the Messengers. This is why Allah says,

[إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ]

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[1] At-Tabari 24:503.
[2] At-Tabari 24:505, 506.
[3] At-Tabari 24:110, 509.

(Save those who believe and do righteous deeds.)

Some have said,

[ثُمَّ رَدَدْنَـــهُ أَسْفَلَ سَـــفِلِينَ]

(Then We reduced him to the lowest of the low.)

"This means decrepit old age." This has been reported from Ibn `Abbas and `Ikrimah. `Ikrimah even said, "Whoever gathers the Qur'an (i.e., he memorizes it all), then he will not be returned to decrepit old age."[1] Ibn Jarir preferred this explanation.[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allah's saying,

[وَالْعَصْرِ - إِنَّ الإِنسَـــنَ لَفِى خُسْرٍ إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـــلِحَـــتِ]

(By Al-`Asr. Verily man is in loss, except those who believe and perform righteous deeds.) (103:1-3)

Concerning Allah's statement,

[فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ]

(Then they shall have a reward without end.)

meaning, that will not end, as we have mentioned previously. Then Allah says,

[فَمَا يُكَذِّبُكَ]

(Then what causes you to deny)

meaning, `O Son of Adam!'

[بَعْدُ بِالدِّينِ]

(after this the Recompense)

meaning, `in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this' Then Allah says,

[أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَـــكِمِينَ]

(Is not the Allah the best of judges)

meaning, `is He not the best of judges, Who does not oppress or do any injustice to anyone' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the Tafsir of Surat wat-Tin waz-Zaytun and all praise and thanks are due to Allah.

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[1] At-Tabari 24:508.

[2] At-Tabari 24:511.

The Tafsir of Surah Iqra' (Surat Al-`Alaq)

(Chapter - 96)

Which was revealed in Makkah

This was the First of the Qur'an revealed

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ - خَلَقَ الإِنسَـنَ مِنْ عَلَقٍ - اقْرَأْ وَرَبُّكَ الاٌّكْرَمُ - الَّذِى عَلَّمَ بِالْقَلَمِ - عَلَّمَ الإِنسَـنَ مَا لَمْ يَعْلَمْ]

(1. Read! In the Name of your Lord Who created.) (2. He has created man from a clot.) (3. Read! And your Lord is the Most Generous.) (4. Who has taught by the pen.) (5. He has taught man that which he knew not.)

The Beginning of the Prophethood of Muhammad and the First of the Qur'an revealed

Imam Ahmad recorded that `A'ishah said: The first thing that began happening with the Messenger of Allah from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Hira' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadijah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Hira'. The angel came to him while he was in the cave and said, "Read!" The Messen- ger of Allah said,

«فَقُلْتُ: مَا أَنَا بِقَارِىء»

(I replied: "I am not one who reads.)

Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: `Read!' So I replied: `I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said:

[اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ]

(Read in the Name of your Lord who has created.)

until he reached the Ayah,

[مَا لَمْ يَعْلَمْ]

(That which he knew not.)"

So he returned with them (those Ayat) and with his heart trembling until he came (home) to Khadijah, and he said,

«زَمِّلُونِي زَمِّلُونِي»

(Wrap me up, wrap me up!)

So they wrapped him up until his fear went away. After that he told Khadijah everything that had happened (and said),

«قَدْ خَشِيتُ عَلَى نَفْسِي»

(I fear that something may happen to me.)

Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin `Abdul-`Uzza bin Qusay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allah willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen" Allah's Messenger described what he saw. Waraqah said, "This is An-Namus[1] whom Allah had sent to Musa. I wish I was young and could live until the time when your people would drive you out." Allah's Messenger asked,

«أَوَ مُخْرِجِيَّ هُمْ؟»

(Will they drive me out)

Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you."

But Waraqah did not remain. He died and the revelation paused[2] until Allah's Messenger became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibril would appear to him and say, "O Muhammad! You are truly the Messenger of Allah!" Therefore, his worry would be eased, his soul would be settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibril appeared to him again and said to him the same as he had said before."[3]

This Hadith has been recorded in the Two Sahihs by way of Az-Zuhri.[4] We have already discussed this Hadith's chain of narration, its text and its meanings at length in the

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[1] The keeper of the secerts, meaning Jibril.
[2] From this part to the end of the narration is from Az-Zuhri as narrated by Ma'mar, as explained at length by Ibn Hajar in Fath Al-Bari no. 6982.
[3] Ahmad 6:232.
[4] Fath Al-Bari 12:368, and Muslim 1:139.

beginning of our explanation of Sahih Al-Bukhari. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allah.

So the first thing that was revealed of the Qur'an were these noble and blessed Ayat. They are the first mercy that Allah bestowed upon His servants and the first bounty that Allah favored them with.

The Honor and Nobility of Man is in His Knowledge

These Ayat inform of the beginning of man's creation from a dangling clot, and that out of Allah's generosity He taught man that which he did not know. Thus, Allah exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allah says,

[اقْرَأْ وَرَبُّكَ الأَكْرَمُ - الَّذِى عَلَّمَ بِالْقَلَمِ - عَلَّمَ الإِنسَـــنَ مَا لَمْ يَعْلَمْ]

(Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.)

There is a narration that states, "Record knowledge by writing."[1] There is also a saying which states, "Whoever acts according to what he knows, Allah will make him inherit knowledge that he did not know."[2]

[كَلاَّ إِنَّ الإِنسَـــنَ لَيَطْغَى - أَن رَّءَاهُ اسْتَغْنَى - إِنَّ إِلَى رَبِّكَ الرُّجْعَى - أَرَأَيْتَ الَّذِى يَنْهَى - عَبْداً إِذَا صَلَّى - أَرَءَيْتَ إِن كَانَ عَلَى الْهُدَى - أَوْ أَمَرَ بِالتَّقْوَى - أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّى - أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى - كَلاَّ لَئِن لَّمْ يَنتَهِ لَنَسْفَعاً بِالنَّاصِيَةِ - نَاصِيَةٍ كَـــذِبَةٍ خَاطِئَةٍ - فَلْيَدْعُ نَادِيَهُ - سَنَدْعُ الزَّبَانِيَةَ - كَلاَّ لاَ تُطِعْهُ وَاسْجُدْ وَاقْتَرِب]

(6. Nay! Verily, man does transgress.) (7. Because he considers himself self-sufficient.) (8. Surely, unto your Lord is the return.) (9. Have you seen him who prevents) (10. A servant when he prays) (11. Have you seen if he is on the guidance) (12. Or enjoins Taqwa) (13. Have you seen if he denies and turns away) (14. Knows he not that Allah sees) (15. Nay! If he ceases not, We will scorch his forehead --) (16. A lying, sinful forehead!) (17. Then let him call upon his council.) (18. We will call out the guards of Hell!) (19. Nay! Do not obey him. Fall prostrate and draw near (to Allah)!)

[1] This "narration" is an unauthentic Hadith. See Al-Hakim 1:106. It is also attributed to a saying of 'Umar with a weak chain of narration with Ibn Abi Shaybah (26418) and others.

[2] This is a false Hadith, and they also narrate it as a saying of 'Isa, upon him be peace. It was recorded by Abu Nu-aym in Al-Hilyah 10:14-15, See Ad-Da'ifah no. 422.

The Threat against Man's Transgression for the sake of Wealth

Allah informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allah threatens, warns and admonishes him in His saying,

[إِنَّ إِلَى رَبِّكَ الرُّجْعَى]

(Surely, unto your Lord is the return.)

meaning, `unto Allah is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

Scolding of Abu Jahl and the Threat of seizing Him

Then Allah says,

[أَرَأَيْتَ الَّذِى يَنْهَى - عَبْداً إِذَا صَلَّى]

(Have you seen him who prevents. A servant when he prays)

This was revealed about Abu Jahl, may Allah curse him. He threatened the Prophet for performing Salah at the Ka`bah. Thus, Allah firstly admonished him with that which was better by saying,

[أَرَءَيْتَ إِن كَانَ عَلَى الْهُدَى]

(Have you seen if he is on the guidance.)

meaning, `do you think this man whom you are preventing is upon the straight path in his action, or

[أَوْ أَمَرَ بِالتَّقْوَى]

(Or enjoins Taqwa) in his statements Yet, you rebuke him and threaten him due to his prayer.' Thus, Allah says,

[أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى]

(Knows he not that Allah sees)

meaning, doesn't this person who is preventing this man who is following correct guidance know that Allah sees him and hears his words, and He will compensate him in full for what he has done Then Allah says by way of warning and threatening,

[كَلاَّ لَئِن لَّمْ يَنتَهِ]

(Nay! If he ceases not,)

meaning, if he does not recant from his discord and obstinacy,

[لَنَسْفَعاً بِالنَّاصِيَةِ]

(We will scorch his forehead.)

meaning, `indeed We will make it extremely black on the Day of Judgement.' Then He says,

[نَاصِيَةٍ كَـذِبَةٍ خَاطِئَةٍ]

(A lying, sinful forehead!)

meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

[فَلْيَدْعُ نَادِيَهُ]

(Then let him call upon his council.)

meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

[سَنَدْعُ الزَّبَانِيَةَ]

(We will call out the guards of Hell!) `And they are the angels of torment. This is so that he may know who will win -- Our group or his group' Al-Bukhari recorded that Ibn `Abbas said, "Abu Jahl said, `If I see Muhammad praying at the Ka`bah, I will stomp on his neck.' So this reached the Prophet , who said,

«لَئِنْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَة»

(If he does, he will be seized by the angels.)"[1]

This Hadith was also recorded by At-Tirmidhi and An-Nasa'i in their Books of Tafsir.[2] Likewise, it has been recorded by Ibn Jarir.[3] Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Jarir, all recorded it from Ibn `Abbas with the following wording: "The Messenger of Allah was praying at the Maqam (prayer station of Ibrahim) when Abu Jahl bin Hisham passed by him and said, `O Muhammad! Haven't I prevented you from this' He threatened the Prophet and thus, the Messenger of Allah became angry with him and reprimanded him. Then he said, `O Muhammad! What can you threaten me with By Allah, I have the most kinsmen of this valley with me in the large.' Then Allah revealed,

[فَلْيَدْعُ نَادِيَهُ - سَنَدْعُ الزَّبَانِيَةَ]

(Then let him call upon his council. We will call out the guards of Hell!)"

Ibn `Abbas then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, "Hasan Sahih."[4]

Ibn Jarir recorded from Abu Hurayrah that Abu Jahl said, "Does Muhammad cover his face with dust (i.e., from prostration) while he is among you all" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-`Uzza, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allah came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on

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[1] Fath Al-Bari 8:595.
[2] Tuhfat Al-Ahwadhi 9:277, and An-Nasai in Al-Kubra 6:518.
[3] At-Tabari 24:649.
[4] Ahmad 1:329, At-Tirmidhi 3349, An-Nasai in Al-Kubra 11684, and At-Tabari 24:648.

his heels and covering himself with his hands. Then it was said to him, "What's the matter with you" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allah said,

«لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

(If he had come near me, the angels would have snatched him limb by limb.)

The narrator added; "Allah revealed an Ayah, but I do not know whether it is concerning the Hadith of Abu Hurayrah or not:

[كَلاَّ إِنَّ الإِنسَـــنَ لَيَطْغَى]

(Nay! Verily, man does transgress.)

to the end of the Surah."[1]

Imam Ahmad bin Hanbal, Muslim, An-Nasa'i and Ibn Abi Hatim all recorded this Hadith.[2]

Amusement for the Prophet

Then Allah says,

[كَلاَّ لاَ تُطِعْهُ]

(Nay! Do not obey him.)

meaning, `O Muhammad! Do not obey him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allah will protect you and help you, and He will defend you against the people.'

[وَاسْجُدْ وَاقْتَرِب]

(Fall prostrate and draw near (to Allah)!) This is just like what has been confirmed in the Sahih of Muslim on the authority of Abu Salih who reported from Abu Hurayrah that the Messenger of Allah said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاء»

(The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).)"[3]

It has also been mentioned previously that the Messenger of Allah used to prostrate when he recited

[إِذَا السَّمَآءُ انشَقَّتْ]

[1] At-Tabari 24:649.
[2] Ahmad 2:370, Muslim :2797, and An-Nasai in Al-Kubra 11683.
[3] Muslim 1:350.

(When the heaven is split asunder.) (84:1) and

[اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ]

(Read! In the Name of your Lord Who has created.)[1] (96:1)

This is the end of the Tafsir of Surah Iqra' (Surat Al-`Alaq). Unto Allah is due all praise and thanks, and He is the Giver of success and protection against error.

[1] Muslim 1:406.

The Tafsir of Surat Al-Qadr

(Chapter - 97)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[إِنَّا أَنزَلْنَـهُ فِى لَيْلَةِ الْقَدْرِ - وَمَآ أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ - تَنَزَّلُ الْمَلَـئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ - سَلَـمٌ هِىَ حَتَّى مَطْلَعِ الْفَجْرِ]

(1. Verily, We have sent it down in the Night of Al-Qadr.) (2. And what will make you know what the Night of Al-Qadr is) (3. The Night of Al-Qadr is better than a thousand months.) (4. Therein descend the angels and the Ruh by their Lord's permission with every matter.) (5. There is peace until the appearance of dawn.)

The Virtues of the Night of Al-Qadr (the Decree)

Allah informs that He sent the Qur'an down during the Night of Al-Qadr, and it is a blessed night about which Allah says,

[إِنَّآ أَنزَلْنَـهُ فِى لَيْلَةٍ مُّبَـرَكَةٍ]

(We sent it down on a blessed night.) (44:3) This is the Night of Al-Qadr and it occurs during the month of Ramadan. This is as Allah says,

[شَهْرُ رَمَضَانَ الَّذِى أُنْزِلَ فِيهِ الْقُرْآنُ]

(The month of Ramadan in which was revealed the Qur'an.) (2:185)

Ibn `Abbas and others have said, "Allah sent the Qur'an down all at one time from the Preserved Tablet (Al-Lawh Al-Mahfuz) to the House of Might (Baytul-`Izzah), which is in the heaven of this world. Then it came down in parts to the Messenger of Allah based upon the incidents that occurred over a period of twenty-three years." Then Allah magnified the status of the Night of Al-Qadr, which He chose for the revelation of the Mighty Qur'an, by His saying,

[وَمَآ أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ]

(And what will make you know what the Night of Al-Qadr is The Night of Al-Qadr is better than a thousand months.)[1]

[1] At-Tabari 24:531, 532, and Al-Qurtubi 20:130.

Imam Ahmad recorded that Abu Hurayrah "When Ramadan would come, the Messenger of Allah would say,

«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِم»

(Verily, the month of Ramadan has come to you all. It is a blessed month, which Allah has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.)"[1]

An-Nasa'i recorded this same Hadith.[2] Aside from the fact that worship during the Night of Al-Qadr is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two Sahihs from Abu Hurayrah that the Messenger of Allah said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِه»

(Whoever stands (in prayer) during the Night of Al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins.)[3]

The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr

Allah says,

[تَنَزَّلُ الْمَلَـئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ]

(Therein descend the angels and the Ruh by their Lord's permission with every matter.)

meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'an is recited, they surround the circles of Dhikr (remembrance of Allah) and they lower their wings with true respect for the student of knowledge.

In reference to Ar-Ruh, it is said that here it means the angel Jibril. Therefore, the wording of the Ayah is a method of adding the name of the distinct object (in this case Jibril) separate from the general group (in this case the angels).

Concerning Allah's statement,

[مِّن كُلِّ أَمْرٍ]

(with every matter.) Mujahid said, "Peace concerning every matter." Sa`id bin Mansur said, `Isa bin Yunus told us that Al-A`mash narrated to them that Mujahid said concerning Allah's statement,

[1] Ahmad 2:230. There is a witness for this narration from the Hadith of Anas bin Malim in the books of the Sunan.
[2] An-Nasai 4:129.
[3] Fath Al-Bari 4:294, and Muslim 1:523.

[سَلَـمٌ هِىَ]

(There is peace) "It is security in which Shaytan cannot do any evil or any harm." Qatadah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allah says,

[فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ]

(Therein is decreed every matter of decree.) (44:4)

Then Allah says,

[سَلَـمٌ هِىَ حَتَّى مَطْلَعِ الْفَجْرِ]

(There is peace until the appearance of dawn.)

Sa`id bin Mansur said, "Hushaym narrated to us on the authority of Abu Ishaq, who narrated that Ash-Sha`bi said concerning Allah's statement,

[تَنَزَّلُ الْمَلَـئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ - سَلَـمٌ هِىَ حَتَّى مَطْلَعِ الْفَجْرِ]

(With every matter, there is a peace until the appearance of dawn.)

`The angels giving the greetings of peace during the Night of Al-Qadr to the people in the Masjids until the coming of Fajr (dawn).'" Qatadah and Ibn Zayd both said concerning Allah's statement,

[سَلَـمٌ هِىَ]

(There is peace.) "This means all of it is good and there is no evil in it until the coming of Fajr (dawn)."

Specifying the Night of Decree and its Signs

This is supported by what Imam Ahmad recorded from `Ubadah bin As-Samit that the Messenger of Allah said,

«لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي، مَنْ قَامَهُنَّ ابْتِغَاءَ حِسْبَتِهِنَّ فَإِنَّ اللهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةُ وِتْرٍ: تِسْعٍ أَوْ سَبْعٍ أَوْ خَامِسَةٍ أَوْ ثَالِثَةٍ أَوْ آخِرِ لَيْلَة»

(The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allah will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramadan).)

The Messenger of Allah also said,

«إِنَّ أَمَارَةَ لَيْلَة الْقَدْرِ أَنَّهَا صَافِيَةٌ بَلْجَةٌ، كَأَنَّ فِيهَا قَمَرًا سَاطِعًا، سَاكِنَةٌ سَاجِيَةٌ، لَا بَرْدَ فِيهَا وَلَا حَرَّ، وَلَا يَحِلُّ لِكَوْكَبٍ يُرْمَى بِهِ فِيهَا حَتَّى يُصْبِحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صَبِيحَتَهَا تَخْرُجُ مُسْتَوِيَةً لَيْسَ لَهَا شُعَاعٌ، مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَلَا يَحِلُّ لِلشَّيْطَانِ أَنْ يَخْرُجَ مَعَهَا يَوْمَئِذ»

(Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is

permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shaytan is not allowed to come out with it (the sun) on that day.)[1]

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dawud mentioned a section in his Sunan that he titled, "Chapter: Clarification that the Night of Al-Qadr occurs during every Ramadan." Then he recorded that `Abdullah bin `Umar said, "The Messenger of Allah was asked about the Night of Al-Qadr while I was listening and he said,

«هِيَ فِي كُلِّ رَمَضَان»

(It occurs during every Ramadan.)"[2]

The men of this chain of narration are all reliable, but Abu Dawud said that Shu`bah and Sufyan both narrated it from Ishaq and they both considered it to be a statement of the Companion (Ibn `Umar, and thus not the statement of the Prophet).

It has been reported that Abu Sa`id Al-Khudri said, "The Messenger of Allah performed I`tikaf during the first ten nights of Ramadan and we performed I`tikaf with him. Then Jibril came to him and said, `That which you are seeking is in front of you.' So the Prophet performed I`tikaf during the middle ten days of Ramadan and we also performed I`tikaf with him. Then Jibril came to him and said; `That which you are seeking is ahead of you.' So the Prophet stood up and gave a sermon on the morning of the twentieth of Ramadan and he said,

«مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَرْجِعْ فَإِنِّي رَأَيْتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي أُنْسِيتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وِتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاء»

(Whoever performed I`tikaf with me, let him come back (for I`tikaf again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.)

The roof of the Masjid was made of dried palm-tree leaves and we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allah , which confirmed his dream."

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhari and Muslim) recorded it in the Two Sahihs.[3]

Ash-Shafi`i said, "This Hadith is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a Hadith narrated from `Abdullah bin Unays in Sahih Muslim.[1]

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[1] Ahmad 5:324. It is a Mursal narration.
[2] Abu Dawud 2:111. This narration is considered Mawquf.
[3] Fath Al-Bari 4:329, 318, and Muslim 2:824.

It has also been said that it is on the twenty-fifth night due to what Al-Bukhari recorded from Ibn `Abbas that the Messenger of Allah said,

«الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فِي تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى»

(Seek it in the last ten (nights) of Ramadan. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.)[2]

Many have explained this Hadith to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his Sahih from Ubay bin Ka`b that the Messenger of Allah mentioned that it was on the twenty-seventh night.[3]

Imam Ahmad recorded from Zirr that he asked Ubayy bin Ka`b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas`ud says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qadr." He (Ubayy) said, "May Allah have mercy upon him. Indeed he knows that it is during the month of Ramadan and that it is the twenty-seventh night." Then he swore by Allah. Zirr then said, "How do you know that" Ubayy replied, "By a sign or an indication that he (the Prophet) informed us of. It rises that next day having no rays on it -- meaning the sun."[4] Muslim has also recorded it.[5]

It has been said that it is the night of the twenty-ninth. Imam Ahmad bin Hanbal recorded from `Ubadah bin As-Samit that he asked the Messenger of Allah about the Night of Decree and he replied,

«فِي رَمَضَانَ فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَإِنَّهَا فِي وِتْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثٍ وَعِشْرِينَ، أَوْ خَمْسٍ وَعِشْرِينَ، أَوْ سَبْعٍ وَعِشْرِينَ، أَوْ تِسْعٍ وَعِشْرِينَ، أَوْ فِي آخِرِ لَيْلَة»

(Seek it in Ramadan in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.)[6]

Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said about the Night of Al-Qadr,

«إِنَّهَا لَيْلَةُ سَابِعَةٍ أَوْ تَاسِعَةٍ وَعِشْرِينَ، وَإِنَّ الْمَلَائِكَةَ تِلْكَ اللَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ الْحَصَى»

(Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.)[7]

Ahmad was alone in recording this Hadith and there is nothing wrong with its chain of narration.

At-Tirmidhi recorded from Abu Qilabah that he said, "The Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi

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[1] Muslim 2:827.
[2] Fath Al-Bari 4:306.
[3] Muslim 2:828.
[4] Ahmad 5:130.
[5] Muslim 2:828.
[6] Ahmad 5:318. There is a deficiency in its chain of narration, but the meanings are found with others.
[7] Ahmad 2:519.

mentions from Abu Qilabah has also been recorded by Malik, Ath-Thawri, Ahmad bin Hanbal, Ishaq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shafi`i, and Al-Qadi reported it from him, and this is most likely. And Allah knows best.

Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramadan, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

"O Allah! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."

This is due to what Imam Ahmad recorded from `A'ishah, that she said, "O Messenger of Allah! If I find the Night of Al-Qadr what should I say" He replied,

«قُولِي: اللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

(Say: "O Allah! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.")[1]

At-Tirmidhi, An-Nasa'i and Ibn Majah have all recorded this Hadith. At-Tirmidhi said, "This Hadith is Hasan Sahih."[2] Al-Hakim recorded it in his Mustadrak (with a different chain of narration) and he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhari and Muslim).[3] An-Nasa'i also recorded it.[4]

This is the end of the Tafsir of Surah Laylat Al-Qadr, and all praise and blessings are due to Allah.

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[1] Ahmad 6:182.
[2] Tuhfat Al-Ahwadhi 9:495, An-Nasai in Al-Kubra 6:218, and Ibn Majah 2:1265.
[3] Al-Hakim 1:530.
[4] An-Nasai in Al-Kubra 6:219.

The Tafsir of Surat Lam Yakun (Al-Bayyinah)[1]

(Chapter - 98)

Which was revealed in Al-Madinah

The Messenger of Allah recited this Surah to Ubayy

Imam Ahmad recorded from Anas bin Malik that the Messenger of Allah said to Ubayy bin Ka`b,

«إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ [لَمْ يَكُنِ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ]»

(Verily, Allah has commanded me to recite to you (Those who disbelieve from among the People of the Scripture.))

Ubayy said, "He (Allah) mentioned me by name to you" The Prophet replied,

«نَعَم»

(Yes.) So he (Ubayy) cried.[2] Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i all recorded this Hadith from Shu`bah.[3]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[لَمْ يَكُنِ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ - رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفاً مُّطَهَّرَةً - فِيهَا كُتُبٌ قَيِّمَةٌ - وَمَا تَفَرَّقَ الَّذِينَ أُوتُواْ الْكِتَـبَ إِلاَّ مِن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ - وَمَآ أُمِرُواْ إِلاَّ لِيَعْبُدُواْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُواْ الصَّلَوةَ وَيُؤْتُواْ الزَّكَوةَ وَذَلِكَ دِينُ الْقَيِّمَةِ -]

(1. Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave until there came to them the Bayyinah.) (2. A Messenger from Allah reciting purified pages.) (3. Wherein are upright Books.) (4. And the People of the Scripture differed not until after there came to them the Bayyinah.) (5. And they were commanded not, but that they should worship Allah, making religion purely for Him alone, Hunafa', and that they perform Salah and give Zakah, and that is the right religion.)

Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

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[1] This Surah is also known as Al-Bayyinah

[2] Ahmad 3:130.

[3] Fath Al-Bari 8:597, Muslim 1:550, Tuhfat Al-Ahwadhi 10:294, and An-Nasai in Al-Kubra 6:520.

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujahid said, they are not going

[مُنفَكِّينَ]

(to leave) "Meaning, they will not be finished until the truth becomes clear to them."[1] Qatadah also said the same thing.[2]

[حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ]

(until there came to them the Bayyinah.)

meaning, this Qur'an. This is why Allah says,

[لَمْ يَكُنِ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ]

(Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.)

Then He explains what the Bayyinah is by His saying,

[رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفاً مُّطَهَّرَةً]

(A Messenger from Allah, reciting purified pages.)

meaning, Muhammad and the Magnificent Qur'an he recites, which is written down among the most high gathering in purified pages. This is similar to Allah's statement,

[فَى صُحُفٍ مُّكَرَّمَةٍ - مَّرْفُوعَةٍ مُّطَهَّرَةٍ - بِأَيْدِى سَفَرَةٍ - كِرَامٍ بَرَرَةٍ]

(In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.) (80:13-16)

Then Allah says,

[فِيهَا كُتُبٌ قَيِّمَةٌ]

(Wherein are upright Books.) Ibn Jarir said, "Meaning in the purified pages are Books from Allah that are upright, just and straight. They have no mistakes in them because they are from Allah, the Mighty and Majestic."[3]

The Differing only occurred after the Knowledge came

Allah says,

[وَمَا تَفَرَّقَ الَّذِينَ أُوتُواْ الْكِتَـبَ إِلاَّ مِن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ]

[1] At-Tabari 24:539.
[2] At-Tabari 24:539.
[3] At-Tabari 24:540.

(And the People of the Scripture differed not until after there came to them the Bayyinah.)

This is similar to Allah's statement,

[وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَآءَهُمُ الْبَيِّنَـتُ وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ]

(And be not as those who divided and differed among themselves after the Bayyinat came to them. It is they for whom there is an awful torment.) (3:105)

This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allah established the proofs and evidences against them, they divided and differed concerning that which Allah had intended in their Scriptures, and they had many differences. This is like what has been reported in a Hadith that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

(Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.)

They said, "Who are they, O Messenger of Allah" He replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

((Those who are upon) what I and my Companions are upon.)[1]

The Command of Allah was merely that They make their Religion solely for Him

Allah says,

[وَمَآ أُمِرُواْ إِلاَّ لِيَعْبُدُواْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ]

(And they were commanded not, but that they should worship Allah, making religion purely for Him alone,)

This is similar to Allah's statement,

[وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ]

(And We did not send any Messenger before you but We revealed to him: La ilaha illa Ana.) (21:25)

Thus, Allah says,

[حُنَفَآءَ]

(Hunafa')

[1] Al-Qurtubi 4:159, 160. Similar with At-Tirmidhi.

meaning, avoiding Shirk and being truly devout to Tawhid. This is like Allah's statement,

[وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ]

(And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid the Taghut (false deities).") (16:36)

A discussion of the word Hanif has already been mentioned previously and in Surat Al-An`am, so there is no need to repeat it here.[1]

[وَيُقِيمُواْ الصَّلَوةَ]

(and perform Salah) And this is the best of the physical forms of worship.

[وَيُؤْتُواْ الزَّكَوةَ]

(and give Zakah,) This is doing good to the poor and the needy.

[وَذَلِكَ دِينُ القَيِّمَةِ]

(and that is the right religion.)

meaning, the upright and just religion, or the nation that is straight and balanced.

[إِنَّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ وَالْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَـلِدِينَ فِيهَآ أَوْلَـئِكَ هُمْ شَرُّ الْبَرِيَّةِ - إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ أُوْلَـئِكَ هُمْ خَيْرُ الْبَرِيَّةِ - جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّـتُ عَدْنٍ تَجْرِى مِنْ تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً رِّضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَلِكَ لِمَنْ خَشِىَ رَبَّهُ]

(6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.) (7. Verily, those who believe and do righteous good deeds, they are the best of creatures.) (8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.)

Mentioning the Worse and Best of Creation and Their Recompense

Allah informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allah's divinely revealed Books and the Prophets whom He sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

[أَوْلَـئِكَ هُمْ شَرُّ الْبَرِيَّةِ]

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[1] See volume three, the Tafsir of Surat Al-An'am (6:79), and volume four, the Tafsir of Surat Al-A'raf (7:30).

(They are the worst of creatures.)

meaning, they are the worst creation that Allah has fashioned and created.

Then Allah informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this Ayah as a proof that the believers have a status among the creatures that is better than the angels. This is because Allah says,

[أُوْلَـئِكَ هُمْ خَيْرُ الْبَرِيَّةِ]

(They are the best of creatures.)

Then Allah says,

[جَزَآؤُهُمْ عِندَ رَبِّهِمْ]

(Their reward with their Lord)

meaning, on the Day of Judgement.

[جَنَّـتُ عَدْنٍ تَجْرِى مِنْ تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً]

(is Eternal Gardens underneath which rivers flow. They will abide therein forever,)

meaning, having no end, no break and no conclusion.

[رِّضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ]

(Allah will be pleased with them, and they well-pleased with Him.)

The condition of Him being pleased with them is more illustri- ous than all of the everlasting delights that they will be given.

[وَرَضُواْ عَنْهُ]

(and they well-pleased with Him.) Due to the comprehensive favors He has given them. Then Allah says,

[ذَلِكَ لِمَنْ خَشِىَ رَبَّهُ]

(That is for him who fears his Lord.)

meaning, this is the reward that will be attained by those who revere Allah and fear Him as He deserves to be feared. This is the person who worships Allah as if he sees Him, and he knows that even though he does not see Him, indeed Allah sees him.

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

(Shall I not inform you of the best of creation)

They said, "Of course, O Messenger of Allah!" He said,

«رَجُلٌ آخِذٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، كُلَّمَا كَانَتْ هَيْعَةٌ اسْتَوَى عَلَيْهِ. أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّة»

(A man who takes the reins of his horse in the way of Allah, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation)

They said, "Of course, O Messenger of Allah!" He said,

«رَجُلٌ فِي ثُلَّةٍ مِنْ غَنَمِهِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ. أَلَا أُخْبِرُكُمْ بِشَرِّ الْبَرِيَّةِ؟»

(A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation)

They said, "Of course." He said,

«الَّذِي يُسْأَلُ بِاللهِ وَلَا يُعْطِي بِهِ»

(The person who is asked by Allah and he does not give by Him.)[1]

This is the end of the Tafsir of Surat Lam Yakun (Al-Bayyinah), and all praise and thanks are due to Allah.

[1] Ahmad 2:396.

The Tafsir of Surah Idha Zulzilat (Az-Zalzalah) (Chapter - 99)

Which was revealed in Makkah

The Virtues of Surat Az-Zalzalah

Imam Ahmad recorded from `Abdullah bin `Amr that he said, "A man came to the Messenger of Allah and said, `Teach me what to recite, O Messenger of Allah!' The Prophet said,

«اقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الر»

(Recite three from those [which begin] with the letters Alif, Lam, Ra')

The man then said to him, `I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet said,

«فَاقْرَأْ مِنْ ذَوَاتِ حم»

(Then recite from those [which begin] with the letters Ha-Mim.)

The man said the same thing as he had said before, so the Prophet said,

«اقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَات»

(Recite three from the Musabbihat.)

The man again said the same thing as he had said before. Then the man said, `Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allah.' So the Prophet told him to recite

[إِذَا زُلْزِلَتِ الاٌّرْضُ زِلْزَالَهَا]

(When the earth quakes with its Zilzal.)

Then when he (the Prophet) finished reciting the Surah to him the man said, `By He Who has sent you you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet said,

«أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِل»

(The little man has been successful, the little man has been successful.)

Then the Prophet said,

«عَلَيَّ بِه»

(Bring him back to me.)

So the man came to him and the Prophet said to him,

«أُمِرْتُ بِيَوْمِ الْأَضْحَى جَعَلَهُ اللهُ عِيدًا لِهَذِهِ الْأُمَّة»

(I have also been commanded to celebrate `Id Al-Adha, which Allah has made a celebration for this Ummah.)

The man said `What do you think if I am only able to acquire a borrowed milking she-camel -- should I slaughter it' The Prophet said,

«لَا، وَلَكِنَّكَ تَأْخُذُ مِنْ شَعْرِكَ وَتُقَلِّمُ أَظَافِرَكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ اللهِ عَزَّ وَجَل»

(No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allah, the Mighty and Majestic.)"[1]

Abu Dawud and An-Nasa'i recorded this Hadith.[2]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[إِذَا زُلْزِلَتِ الاْرْضُ زِلْزَالَهَا - وَأَخْرَجَتِ الارْضُ أَثْقَالَهَا - وَقَالَ الإِنسَـنُ مَا لَهَا - يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا - بِأَنَّ رَبَّكَ أَوْحَى لَهَا - يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتاً لِّيُرَوْاْ أَعْمَـلَهُمْ - فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ - وَمَن يَعْـمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ -]

(1. When the earth quakes with its Zilzal.) (2. And when the earth throws out its burdens.) (3. And man will say: "What is the matter with it") (4. That Day it will declare its information.) (5. Because your Lord will inspire it.) (6. That Day mankind will proceed in scattered groups that they may be shown their deeds.) (7. So, whosoever does good equal to the weight of a speck of dust shall see it.) (8. And whosoever does evil equal to the weight of a speck of dust shall see it.)

The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn `Abbas said,

[إِذَا زُلْزِلَتِ الأّرْضُ زِلْزَالَهَا]

(When the earth quakes with its Zilzal.) "This means that it will move from beneath it."[3]

[وَأَخْرَجَتِ الأَرْضُ أَثْقَالَهَا]

(And when the earth throws out its burdens.)

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[1] Ahmad 2:169. The majority consider this to be authentic. Al-Albani said that the status of one of its narrators is not known. The rest of the scholars who commented on him consider him trustworthy.

[2] Abu Dawud 2:119, and An-Nasai in Al-Kubra 16:5.

[3] Ad-Durr Al-Manthur 8:592.

meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allah's statement,

[يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَىْءٌ عَظِيمٌ]

(O mankind! Have Taqwa of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.) (22:1)

This is also similar to His saying,

[وَإِذَا الاٌّرْضُ مُدَّتْ - وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ]

(And when the earth is stretched forth, and has cast out all that was in it and became empty.) (84:3-4)

Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said,

«تُلْقِي الْأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحِمِي،وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي، ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا»

(The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, `I killed for this' The one who broke the ties of kinship will say, `For this I severed the ties of kinship' The thief will say, `For this I got my hands amputated' Then they will leave it there and no one will take anything from it.)"[1]

Then Allah says,

[وَقَالَ الإِنسَـٰنُ مَا لَهَا]

(And man will say: "What is the matter with it")

meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.

This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allah prepared for it. Then it will throw out its dead people -- from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allah, the One, the Irresistible.

Concerning Allah's statement,

[يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا]

(That Day it will declare its information.)

meaning, it will speak of what the people did upon its surface. Imam Ahmad, At-Tirmidhi and Abu `Abdur-Rahman An-Nasa'i all recorded a Hadith from Abu Hurayrah -- and in the wording of An-Nasa'i's version it states -- that he said, "The Messenger of Allah recited this Ayah,

[يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا]

[1] Muslim no. 1013.

(That Day it will declare its information.) Then he said,

«أَتَدْرُونَ مَا أَخْبَارُهَا؟»

(Do you know what is its information)

They said, `Allah and His Messenger know best.' He said,

«فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»

(Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.)"

Then At-Tirmidhi said, "This Hadith is Sahih Gharib."[1]

Concerning Allah's statement,

[بِأَنَّ رَبَّكَ أَوْحَى لَهَا]

(Because your Lord will inspire it.) It is apparent that the implied meaning here is that He will permit it (the earth). Shabib bin Bishr narrated from `Ikrimah that Ibn `Abbas said,

[يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا]

(That Day it will declare its information.) "Its Lord will say to it, `Speak.' So it will speak."[2] Mujahid commented (on "inspire it"), " He commands it (i.e., to speak).[3] " Al-Qurazi said, "He will command it to separate from them." Then Allah says,

[يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتاً]

(That Day mankind will proceed in scattered groups (Ashtat))

meaning, they will return from the station of the Judgement in separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "Ashtat means sects."[4] Allah said,

[لِّيُرَوْاْ أَعْمَـلَهُمْ]

(that they may be shown their deeds.)

meaning, so that they may act and be rewarded for what they did in this life of good and evil.

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[1] Ahmad 2:374, Tuhfat Al-Ahwadhi 9:285, and An-Nasai in Al-Kubra no. 11693. This Hadith rests upon a narrator whom many of the scholars consider unreliable. Al-Bukhari said, “Munkar,” Ibn Hajar said that he is “Feeble”.

[2] Ad-Durr Al-Manthur 8:592.

[3] At-Tabari 24:548.

[4] Ad-Durr Al-Manthur 8:593.

The Recompense for Every Minute Deed Therefore

Allah goes on to say,

[فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ - وَمَن يَعْـمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ]

(So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.)

Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

«الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ طِيَلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً فَهِيَ عَلَى ذَلِكَ وِزْرٌ»

(The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allah. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihad). So whatever afflicts them during that lengthy period in the pasture or garden, it will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him. When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds, Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allah upon their necks and their backs (i.e., their Zakah), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day).)

So the Messenger of Allah was then asked about the donkeys and he said,

«مَا أَنْزَلَ اللهُ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةَ الْفَاذَّةَ الْجَامِعَةَ [فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ - وَمَن يَعْـمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ] »

(Allah has not revealed anything concerning them except this single, comprehensive Ayah: (So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.))[1]

Muslim also recorded this Hadith.[2]

In Sahih Al-Bukhari, it is recorded from `Adi that the Prophet said,

«اتَّـقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّـبَةٍ»

(Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.)[3]

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[1] Fath Al-Bari 8:598.
[2] Muslim 2:680.
[3] Fath Al-Bari 3:332.

In the Sahih as well, he (`Adi) narrated (from the Prophet):

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَسْقِي، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْـــبَسِط»

(Do not under rate any good act, even if it is offering drinking water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.)[1]

It is also recorded in the Sahih that the Prophet said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسَنَ شَاة»

(O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.)[2]

The word Firsan in this Hadith means its hoof.

In another Hadith he said,

«رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَق»

(Give something to the beggar, even if it is a burnt hoof.)[3]

It has been reported from `A'ishah that she gave a single grape in charity and then she said, "To how much dust is it equivelent"[4]

Imam Ahmad recorded from `Awf bin Al-Harith bin At-Tufayl that `A'ishah told him that the Prophet used to say,

«يَاعَائِشَةُ، إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا»

(O `A'ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allah.)

This Hadith was recorded by An-Nasa'i and Ibn Majah.[5]

Imam Ahmad recorded from `Abdullah bin Mas`ud that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتّٰى يُهْلِكْنَه»

(Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.)

And indeed the Messenger of Allah made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and orders the men to go out one at a time and each bring back a stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it.[6]

This is the end of the Tafsir of Surat Idha Zulzilat (Az-Zalzalah) and all praise and thanks are due to Allah.

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[1] Muslim 4:2026.
[2] Fath Al-Bari 10:459.
[3] Ahmad 5:381.
[4] Al-Muwatta' 5:381.
[5] Ahmad 6:151, and Ibn Majah no. 4243.
[6] Ahmad 1:402.

The Tafsir of Surat Al-`Adiyat
(Chapter - 100)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالْعَـدِيَـتِ ضَبْحاً - فَالمُورِيَـتِ قَدْحاً - فَالْمُغِيرَت صُبْحاً - فَأَثَرْنَ بِهِ نَقْعاً - فَوَسَطْنَ بِهِ جَمْعاً - إِنَّ الإِنسَـنَ لِرَبِّهِ لَكَنُودٌ - وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ - وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ - أَفَلاَ يَعْلَمُ إِذَا بُعْثِرَ مَا فِى الْقُبُورِ - وَحُصِّلَ مَا فِى الصُّدُورِ - إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ]

(1. By the `Adiyat (steeds), snorting.) (2. Striking sparks of fire.) (3. And scouring to the raid at dawn.) (4. And raise the dust in clouds the while.) (5. And penetrating forthwith as one into the midst.) (6. Verily, man is ungrateful to his Lord.) (7. And to that He bears witness.) (8. And verily, he is violent in the love of wealth.) (9. Knows he not that when the contents of the graves are poured forth) (10. And that which is in the breasts shall be made known) (11. Verily, that Day their Lord will be Well-Acquainted with them.)

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allah swears by the horses when they are made to gallop into battle in His path (i.e., Jihad)[1], and thus they run and pant, which is the sound that is heard from the horse when it runs.

[فَالمُورِيَـتِ قَدْحاً]

(Striking sparks of fire.)

meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

[فَالْمُغِيرَتِ صُبْحاً]

(And scouring to the raid at dawn.)

meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allah used to perform raids in the early morning. He would wait to see if he heard the Adhan (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allah says,

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[1] At-Tabari 24:562.

[فَأَثَرْنَ بِهِ نَقْعاً]

(And raise the dust in clouds the while.)

meaning, dust at the place of the battle with the horses.

[فَوَسَطْنَ بِهِ جَمْعاً]

(And penetrating forthwith as one into the midst.)

means, then are all in the middle of that spot, together.

Allah's saying;

[فَالْمُغِيرَتِ صُبْحاً]

(And scouring to the raid at dawn.)

Ibn `Abbas, Mujahid and Qatadah, all said, "This means the invasion of the horses in the morning in the way of Allah."[1]

And His statement,

[فَأَثَرْنَ بِهِ نَقْعاً]

(And raise the dust in clouds the while.)

This is the place in which the attack takes place. The dust is stirred up by it. And His statement,

[فَوَسَطْنَ بِهِ جَمْعاً]

(And penetrating forthwith as one into the midst.)

Al-`Awfi narrated from Ibn `Abbas, `Ata, `Ikrimah, Qatadah and Ad-Dahhak that they all said, "This means into the midst of the disbelieving enemy."[2] Concerning Allah's statement,

[إِنَّ الإِنسَـنَ لِرَبِّهِ لَكَنُودٌ]

(Verily, man is ungrateful (Kanud) to his Lord.)

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them.

Ibn `Abbas, Mujahid, Ibrahim An-Nakha`i, Abu Al-Jawza', Abu Al-`Aliyah, Abu Ad-Duha, Sa`id bin Jubayr, Muhammad bin Qays, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd all said, "Al-Kanud means ungrateful."[3] Al-Hasan said, "Al-Kanud is the one who counts the calamities (that befall him) and he forgets Allah's favors."[4]

Concerning Allah's statement,

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[1] At-Tabari 24:562.
[2] At-Tabari 24:564, 565.
[3] At-Tabari 24:566.
[4] At-Tabari 24:566.

[وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ]

(And to that He bears witness.) Qatadah and Sufyan Ath-Thawri both said, "And indeed Allah is a witness to that."[1] It is also possible that the pronoun (He) could be referring to man. This was said by Muhammad bin Ka`b Al-Qurazi. Thus, its meaning would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allah says,

[مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ الله شَـهِدِينَ عَلَى أَنفُسِهِم بِالْكُفْرِ]

(It is not for the idolators, to maintain the Masajid of Allah, while they witness disbelief against themselves.) (9:17)

Allah said;

[وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ]

(And verily, he is violent in the love of wealth.)

meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allah encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

[أَفَلاَ يَعْلَمُ إِذَا بُعْثِرَ مَا فِى الْقُبُورِ]

(Knows he not that when the contents of the graves are poured forth)

meaning, the dead that are in it will be brought out.

[وَحُصِّلَ مَا فِى الصُّدُورِ]

(And that which is in the breasts shall be made known)

Ibn `Abbas and others have said, "This means what was in their souls would be exposed and made apparent."[2]

[إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ]

(Verily, that Day their Lord will be Well-Acquainted with them.)

[1] At-Tabari 24:576.
[2] At-Tabari 24:569.

meaning, He knows all of that they used to do, and He will compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the Tafsir of Surat Al-`Adiyat, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Qari`ah

(Chapter - 101)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[الْقَارِعَةُ - مَا الْقَارِعَةُ - وَمَآ أَدْرَاكَ مَا الْقَارِعَةُ - يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ - وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ - فَأَمَّا مَن ثَقُلَتْ مَوَزِينُهُ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَزِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَآ أَدْرَاكَ مَا هِيَهْ نَارٌ حَامِيَةٌ]

(1. Al-Qari`ah.) (2. What is Al-Qari`ah) (3. And what will make you know what Al-Qari`ah is) (4. It is a Day whereon mankind will be like moths scattered about.) (5. And the mountains will be like wool, carded.) (6. Then as for him whose Balance will be heavy,) (7. He will live a pleasant life.) (8. But as for him whose Balance will be light,) (9. His mother will be Hawiyah.) (10. And what will make you know what it is) (11. A fire Hamiyah!)

Al-Qari`ah is one of the names of the Day of Judgement, like Al-Haqqah, At-Tammah, As-Sakhkhah, Al-Ghashiyah and other names.

Then Allah intensifies concern and fright for it by saying,

[وَمَآ أَدْرَاكَ مَا الْقَارِعَةُ]

(And what will make you know what Al-Qari`ah is)

Then He explains this by saying,

[يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ]

(It is a Day whereon mankind will be like moths scattered about.)

meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allah's statement,

[كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ]

(As if they were locusts spread abroad.) (54:7)

Allah said,

[وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ]

(And the mountains will be like wool, carded.)

meaning, they will become like carded wool that has began to wear out (fade away) and be torn apart. Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, `Ata' Al-Khurasani, Ad-Dahhak and As-Suddi have all said,

[كَالْعِهْنِ]

(like wool (`Ihn).) "Woolen."[1] Then Allah informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

[فَأَمَّا مَن ثَقُلَتْ مَوَزِينُهُ]

(Then as for him whose Balance will be heavy.)

meaning, his good deeds are more than his bad deeds.

[فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ]

(He will live a pleasant life.)

meaning, in Paradise.

[وَأَمَّا مَنْ خَفَّتْ مَوَزِينُهُ]

(But as for him whose Balance will be light.)

meaning, his bad deeds are more than his good deeds. Then Allah says,

[فَأُمُّهُ هَاوِيَةٌ]

(His mother will be Hawiyah.) It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression `his mother' has been used to refer to his brain (as it is the mother of his head).

A statement similar to this has been reported from Ibn `Abbas, `Ikrimah, Abu Salih and Qatadah.[2] Qatadah said, "He will fall into the Hellfire on his head."[3] Abu Salih made a similar statement when he said, "They will fall into the Fire on their heads."[4]

It has also been said that it means his mother that he will return to and end up with in the Hereafter will be Hawiyah, which is one of the names of the Hellfire. Ibn Jarir said, "Al-Hawiyah is only called his mother because he will have no other abode except for it."[5] Ibn Zayd said, "Al-Hawiyah is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the Ayah,

[وَمَأْوَاهُمُ النَّارُ]

(Their abode will be the Fire.) (3:151)[6]

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[1] At-Tabari 24:574.
[2] At-Tabari 24:575, 576, and Al-Qurtubi 20:167.
[3] At-Tabari 24:576.
[4] At-Tabari 24:575.
[5] At-Tabari 24:575.
[6] At-Tabari 24:576.

Ibn Abi Hatim said that it has been narrated from Qatadah that he said, "It is the Fire, and it is their abode."[1] Thus, Allah says in explaining the meaning of Al-Hawiyah,

[وَمَآ أَدْرَاكَ مَا هِيَهْ]

(And what will make you know what it is).

Allah's statement

[نَارٌ حَامِيَةٌ]

(A fire Hamiyah!)

meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّم»

(The fire of the Children of Adam that you all kindle is one part of the seventy parts of the fire of Hell.)

They (the Companions) said, "O Messenger of Allah! Isn't it sufficient" He replied,

«إِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

(It is more than it by sixty-nine times.)

This has been recorded by Al-Bukhari and Muslim.[2] In some of the wordings he stated,

«إِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا»

(It is more than it by sixty-nine times, each of them is like the heat of it.)

It has been narrated in a Hadith that Imam Ahmad recorded from Abu Hurayrah that the Prophet said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ، يَغْلِي مِنْهُمَا دِمَاغُه»

(Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.)"[3]

It has been confirmed in the Two Sahihs that the Messenger of Allah said,

«اشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الشِّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ مِنْ حَرِّهَا»

(The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allah) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.)[4]

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[1] At-Tabari 24:575.
[2] Fath Al-Bari 6:380, and Muslim 4:2184.
[3] Ahmad 2:432 and 3:13.
[4] Fath Al-Bari 6:380, and Muslim 1:431.

In the Two Sahihs it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّم»

(When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.)[1]

This is the end of the Tafsir of Surat Al-Qari`ah, and all praise and thanks are due to Allah.

[1] Fath Al-Bari 2:20, and Muslim 1:430.

The Tafsir of Surat At-Takathur

(Chapter - 102)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[أَلْهَـكُمُ التَّكَّاثُرُ - حَتَّى زُرْتُمُ الْمَقَابِرَ - كَلاَّ سَوْفَ تَعْلَمُونَ - ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ - كَلاَّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ - لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ - ثُمَّ لَتُسْـَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ]

(1. The mutual increase diverts you,) (2. Until you visit the graves.) (3. Nay! You shall come to know!) (4. Again nay! You shall come to know!) (4. Again nay! You shall come to know!) (5. Nay! If you knew with a sure knowledge.) (6. Verily, you shall see the blazing Fire!) (7. And again, you shall see it with certainty of sight!) (8. Then on that Day you shall be asked about the delights!)

The Result of Loving the World and Heedlessness of the Hereafter

Allah says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In Sahih Al-Bukhari, it is recorded in the Book of Ar-Riqaq (Narrations that soften the Heart) from Anas bin Malik, who reported that Ubayy bin Ka`b said, "We used to think that this was a part of the Qur'an until the Ayah was revealed which says;

[أَلْهَـكُمُ التَّكَّاثُرُ]

(The mutual increase diverts you.)"

He was referring to the Hadith in which the Prophet said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَب»

(If the Son of Adam had a valley of gold, he would desire another like it...)[1]

Imam Ahmad recorded from `Abdullah bin Ash-Shikhkhir that he said, "I came to the Messenger of Allah while he was saying,

[أَلْهَـكُمُ التَّكَّاثُرُ] يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَـيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

[1] Fath Al-Bari 11:258.

((The mutual increase diverts you.)(The Son of Adam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it)"[1]

Muslim, At-Tirmidhi and An-Nasa'i also recorded this Hadith.[2] Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْنَى، أَوْ لَبِسَ فَأَبْلَى، أَوْ تَصَدَّقَ فَأَمْضَى، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاس»

(The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.)[3]

Muslim was alone in recording this Hadith.

Al-Bukhari recorded from Anas bin Malik that the Messenger of Allah said,

«يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُه»

(Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.)[4]

This Hadith has also been recorded by Muslim, At-Tirmidhi and An-Nasa'i.[5] Imam Ahmad recorded from Anas that the Prophet said,

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ وَالْأَمَل»

(The Son of Adam becomes old with senility, but yet two things remain with him: greed and hope.)[6]

Both of them (Al-Bukhari and Muslim) recorded this Hadith in the Two Sahihs.[7]

The Threat of seeing Hell and being questioned about the Delights

[كَلاَّ سَوْفَ تَعْلَمُونَ - ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ]

(Nay! you shall come to know! Again nay! you shall come to know!)

Al-Hasan Al-Basri said, "This is a threat after a threat."[8] Ad-Dahhak said,

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[1] Ahmad 4:24.
[2] Muslim 2:2273, Tuhfat Al-Ahwadhi 9:286, and An-Nasai in Al-Kubra 6:521.
[3] Muslim 4:2273.
[4] Fath Al-Bari 11:369.
[5] Muslim 4:2273, Tuhfat Al-Ahwadhi 7:50, and An-Nasai in Al-Kubra 6:631.
[6] Ahmad 3:115.
[7] Al-Bukhari no.6421, and Muslim no. 1047.
[8] Al-Baghawi 4:520.

[كَلاَّ سَوْفَ تَعْلَمُونَ]

(Nay! you shall come to know!) "Meaning, `O you disbelievers.'

[ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ]

(Again nay! you shall come to know!)

meaning, `O you believers.'"[1] Then Allah says,

[كَلاَّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ]

(Nay! If you knew with a sure knowledge.)

meaning, `if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allah says,

[لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ]

(Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!)

This is the explanation of the previous threat which was in Allah's saying,

[كَلاَّ سَوْفَ تَعْلَمُونَ - ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ]

(Nay! you shall come to know! Again nay! you shall come to know!)

Thus, Allah threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allah) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon what has been reported in the narrations concerning it. Allah then says,

[ثُمَّ لَتُسْـَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ]

(Then on that Day you shall be asked about the delights!)

meaning, `on that Day you all will be questioned concerning your gratitude towards the favors that Allah blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.' Ibn Jarir recorded that Al-Husayn bin `Ali As-Suda'i narrated to him from Al-Walid bin Al-Qasim, who reported from Yazid bin Kaysan, who reported from Abi Hazim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and `Umar were sitting, the Prophet came to them and said,

«مَا أَجْلَسَكُمَا ههُنَا؟»

(What has caused you two to sit here)

They replied, `By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُه»

[1] At-Tabari 24:581.

(By He Who has sent me with the truth, nothing has brought me out other than this.)

So they went until they came to the house of a man from the Ansar, and the woman of the house received them. The Prophet said to her,

«أَيْنَ فُلَانٌ؟»

(Where is so-and-so)

She replied, `He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, `Welcome. Nothing has visited the servants (of Allah) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet said,

«أَلَا كُنْتَ اجْتَنَيْتَ؟»

Why didn't you pick (some of them))

The man replied, `I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet said,

«إِيَّاكَ وَالْحَلُوب»

(Do not slaughter one that gives milk.)

So he slaughtered a sheep for them that day and they all ate. Then the Prophet said,

«لَتُسْأَلُنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا، فَهَذَا مِنَ النَّعِيم»

(You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.)"[1]

Muslim also recorded this Hadith.[2]

It has been confirmed in Sahih Al-Bukhari and the Sunans of At-Tirmidhi, An-Nasa'i and Ibn Majah from Ibn `Abbas that the Messenger of Allah said,

«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغ»

(Two favors are treated unjustly by most people: health and free time.)[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imam Ahmad recorded from Abu Hurayrah that the Prophet said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ قال عفان: يَوْمَ الْقِيَامَةِ : يَا ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَزَوَّجْتُكَ النِّسَاءَ، وَجَعَلْتُكَ تَرْبَعُ وَتَرْأَسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟»

[1] At-Tabari 24:583.
[2] Muslim 3:1609.
[3] Fath Al-Bari 11:233, Tuhfat Al-Ahwadhi 6:589, Tuhfat Al-Ashraf 4:564, and Ibn Majah 2:1396.

(Allah the Mighty and Majestic says on the Day of Judgement, "O Son of Adam! I made you ride upon the horses and camels, I gave you women to marry, and I made you reside and rule (in the earth). So where is the thanks for that")[1]

Ahmad was alone in recording this Hadith in this manner.

This is the end of the Tafsir of Surat At-Takathur, and all praise and blessings are due to Allah.

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[1] Ahmad 2:492. See also Muslim no. 7438.

The Tafsir of Surat Al-`Asr

(Chapter - 103)

Which was revealed in Makkah

How `Amr bin Al-`As was aware of the Qur'an's Miracle due to this Surah

They have mentioned that `Amr bin Al-`As went to visit Musaylimah Al-Kadhdhab after the Messenger of Allah was commissioned (as a Prophet) and before `Amr had accepted Islam. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muhammad ) during this time" `Amr said, "A short and concise Surah has been revealed to him." Musaylimah then said, "What is it" `Amr replied;

[وَالْعَصْرِ - إِنَّ الإِنسَـــنَ لَفِى خُسْرٍ - إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـــلِحَـــتِ وَتَوَاصَوْاْ بِالْحَقِّ وَتَوَاصَوْاْ بِالصَّبْرِ]

(By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.)

So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." `Amr asked him, "What is it" He replied, "O Wabr (a small, furry mammal; hyrax), O Wabr! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O `Amr" So `Amr said to him, "By Allah! Verily, you know that I know you are lying."[1]

I saw that Abu Bakr Al-Khara'iti mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book Masawi' ul-Akhlaq. The Wabr is a small animal that resembles a cat, and the largest thing on it is its ears and its torso, while the rest of it is ugly. Musayli- mah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'an. Yet, it was not even convin- cing to the idol wor- shipper of that time.

At-Tabarani recorded from `Abdullah bin Hisn Abi Madinah that he said, "Whenever two men from the Companions of the Messenger of Allah used to meet, they would not part until one of them had recited Surat Al-`Asr in its entirety to the other, and one of them had given the greetings of peace to the other."[2]

Ash-Shafi`i said, "If the people were to ponder on this Surah, it would be sufficient for them."

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَالْعَصْرِ - إِنَّ الإِنسَـــنَ لَفِى خُسْرٍ - إِلاَّ الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّـــلِحَـــتِ وَتَوَاصَوْاْ بِالْحَقّ وَتَوَاصَوْاْ بِالصَّبْرِ -]

[1] He also mentioned it in Al-Bidayah wan-Nihayah 6:320, and Al-Hafiz mentioned similar to it in Al-Isabah 3:225.

[2] Al-Mu'jam Al-wsat no. 5097, Majma' Al-Bahrayn.

(1. By Al-`Asr.) (2. Verily, man is in loss.) (3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.)

Al-`Asr is the time in which the movements of the Children of Adam occur, whether good or evil. Malik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allah swears by this, that man is in Khusr, which means in loss and destruction.

[إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ]

(Except those who believe and do righteous good deeds)

So Allah makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

[وَتَوَاصَوْاْ بِالْحَقِّ]

(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.

[وَتَوَاصَوْاْ بِالصَّبْرِ]

(And recommend one another to patience.)

meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.

This is the end of the Tafsir of Surat Al-`Asr, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Humazah
(Chapter - 104)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ - الَّذِى جَمَعَ مَالاً وَعَدَّدَهُ - يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ - كَلاَّ لَيُنبَذَنَّ فِى الْحُطَمَةِ - وَمَآ أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمُوقَدَةُ - الَّتِى تَطَّلِعُ عَلَى الاٌّفْئِدَةِ - إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ - فِى عَمَدٍ مُّمَدَّدَةِ]

(1. Woe to every Humazah Lumazah.) (2. Who has gathered wealth and counted it.) (3. He thinks that his wealth will make him last forever!) (4. But no! Verily, he will be thrown into Al-Hutamah.) (5. And what will make you know what Al-Hutamah is) (6. The fire of Allah, Al-Muqadah,) (7. Which leaps up over the hearts.) (8. Verily, it shall Mu'sadah upon them,) (9. In pillars stretched forth.) Al-Hammaz refers to (slander) by speech, and Al-Lammaz refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allah's statement,

[هَمَّازٍ مَّشَّآءِ بِنَمِيمٍ]

(Hammaz, going about with slander) (68:11)

Ibn `Abbas said, "Humazah Lumazah means one who reviles and disgraces (others)."[1] Mujahid said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue." Then Allah says,

[الَّذِى جَمَعَ مَالاً وَعَدَّدَهُ]

(Who has gathered wealth and counted it.)

meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allah's saying,

[وَجَمَعَ فَأَوْعَى]

(And collect (wealth) and hide it.) (70:18) This was said by As-Suddi and Ibn Jarir.[2] Muhammad bin Ka`b said concerning Allah's statement,

[جَمَعَ مَالاً وَعَدَّدَهُ]

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[1] At-Tabari 24:596.
[2] At-Tabari 24:598, and Al-Qurtubi 20:138.

(gathered wealth and counted it.) "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse." Then Allah says,

[يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ]

(He thinks that his wealth will make him last forever!)

meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

[كَلاَّ]

(But no!)

meaning, the matter is not as he claims, nor as he reckons. Then Allah says,

[لَيُنبَذَنَّ فِى الْحُطَمَةِ]

(Verily, he will be thrown into Al-Hutamah.)

meaning, the person who gathered wealth and counted it, will be thrown into Al-Hutamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allah says,

[وَمَآ أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمُوقَدَةُ - الَّتِى تَطَّلِعُ عَلَى الاٌّفْئِدَةِ]

(And what will make you know what Al-Hutamah is The fire of Allah, Al-Muqadah, which leaps up over the hearts.)

Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muhammad bin Ka`b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."[1]

Concerning Allah's statement,

[إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ]

(Verily, it shall Mu'sadah upon them.)

meaning, covering, just as was mentioned in the Tafsir of Surat Al-Balad (see 90:20). Then Allah says,

[فِى عَمَدٍ مُّمَدَّدَةِ]

(In pillars stretched forth.)

"Atiyah Al-`Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-`Awfi reported from Ibn `Abbas, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them."[2]

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[1] Al-Qurtubi 20:185.
[2] At-Tabari 24:600.

This is the end of the Tafsir of Surat Al-Humazah, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Fil
(Chapter - 105)
Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـبِ الْفِيلِ - أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْراً أَبَابِيلَ - تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ]

(1. Have you not seen how your Lord dealt with the Owners of the Elephant) (2. Did He not make their plot go astray) (3. And He sent against them birds, in flocks (Ababil).) (4. Striking them with stones of Sijjil.) (5. And He made them like `Asf, Ma'kul.)

This is one of the favors Allah did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the Ka`bah and wipe out all traces of its existence. Allah destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed.

They were people who were Christians, and thus, their religion was closer to the True Religion (Islam) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allah . For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the Ka`bah), which We will honor, magnify, and venerate by sending the unlettered Prophet, Muhammad , the Finality of all Prophets."

A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuas, the last king of Himyar, a polytheist -- was the one who ordered killing the People of the Ditch. They were Christians and their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha`laban escaped. He fled to Ash-Sham where he sought protection from Caesar, the emperor of Ash-Sham, who was also a Christian. Caesar wrote to An-Najashi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najashi sent two governors with him: Aryat and Abrahah bin As-Sabah Abu Yaksum, along with a great army.

The army entered Yemen and began searching the houses and looting in search of the king of Himyar (Dhu Nuwas). Dhu Nuwas was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryat and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryat gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But `Atawdah, Abrahah's guard, attacked Aryat and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najashi wrote to him, blaming him for what had happened (between him and Aryat) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najashi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to you." When An-Najashi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najashi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in San`a', tall and beautifully crafted and decorated on all sides.

The Arabs called it Al-Qullays because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the Ka`bah in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of `Adnan and Qahtan. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying; "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the Ka`bah) and destroy it stone by stone.

Muqatil bin Sulayman mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Mahmud and it was sent to Abrahah from An-Najashi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Mahmud -- and Allah knows best. Their intention was to use this big elephant to demolish the Ka`bah. They planned to do this by fastening chains to the pillars of the Ka`bah and placing the other ends around the neck of the elephant. Then

they would make the elephant pull on them in order to tear down the walls of the Ka`bah all at one time. When the Arabs heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it.

Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to demolish and tear down the Ka`bah. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allah's will and His intent to honor and venerate the Ka`bah. Dhu Nafr was captured and taken along with the army of Abrahah.

The army continued on its way until it came to the land of Khath`am where it was confronted by Nufayl bin Habib Al-Kath`ami along with his people, the Shahran and Nahis tribes. They fought Abrahah but he defeated them and captured Nufayl bin Habib. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Hijaz.

When they approached the area of At-Ta'if, its people -- the people of Thaqif -- went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lat. Abrahah was kind to them and they sent a man named Abu Righal with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to `Abdul-Muttalib. The leader of this particular expedition was a man named Al-Aswad bin Mafsud. According to what Ibn Ishaq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical in this historical incident).

Then Abrahah sent an emissary named Hanatah Al-Himyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to prevent him from the destruction of the Ka`bah. Hanatah went to the city and he was directed to `Abdul-Muttalib bin Hashim, to whom he relayed Abrahah's message.

`Abdul-Muttalib replied, "By Allah! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allah, and the house of His Khalil, Ibrahim, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allah, We have no means to defend it from him." So Hanatah told him, "Come with me to him (Abrahah)." And so `Abdul-Muttalib went with him.

When Abrahah saw him, he was impressed by him, because `Abdul-Muttalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need" `Abdul-Muttalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken

from you and you leave the matter of a house which is (the foundation of) religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it"

`Abdul-Muttalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." `Abdul-Muttalib answered, "Then do so."

It is said that a number of the chiefs of the Arabs accompanied `Abdul-Muttalib and offered Abrahah a third of the wealth of the tribe of Tihamah if he would withdraw from the House, but he refused and returned `Abdul-Muttalib's camels to him. `Abdul-Muttalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the Ka`bah, and along with a number of Quraysh, he called upon Allah to give them victory over Abrahah and his army. `Abdul-Muttalib said, while hanging on to the ring of the Ka`bah's door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes."

According to Ibn Ishaq, then `Abdul-Muttalib let go of the metal ring of the door of the Ka`bah, and they left Makkah and ascended to the mountains tops. Muqatil bin Sulayman mentioned that they left one hundred animals (camels) tied near the Ka`bah hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allah upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Mahmud. He mobilized his army, and they turned the elephant towards the Ka`bah. At that moment Nufayl bin Habib approached it and stood next to it, and taking it by its ear, he said, "Kneel, Mahmud! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allah." Then he released the elephant's ear and it knelt, after which Nufayl bin Habib left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again.

Then Allah sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Hijaz observing the wrath which Allah had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer For Al-Ashram is defeated and not the victor. Ibn Ishaq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support We favored you all with a revolving eye in the morning (i.e., a guide along the way).

If you saw, but you did not see it at the side of the rock covered mountain that which we saw.

Then you will excuse me and praise my affair, and do not grieve over what is lost between us.

I praised Allah when I saw the birds, and I feared that the stones might be thrown down upon us.

So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians."

`Ata' bin Yasar and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath`am.

Ibn Ishaq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in San`a'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim. Ibn Ishaq said that when Allah sent Muhammad with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allah had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allah said,

[أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـــبِ الْفِيلِ - أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْراً أَبَابِيلَ - تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولِ]

(Have you not seen how your Lord dealt with the Owners of the Elephant Did He not make their plot go astray And He sent against them birds, in flocks (Ababil). Striking them with stones of Sijjil. And He made them like `Asf, Ma'kul.)

[لإِيلَـــفِ قُرَيْشٍ - إِيلَـــفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ - فَلْيَعْبُدُواْ رَبَّ هَـــذَا الْبَيْتِ - الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ]

(For the Ilaf of the Quraysh, their Ilaf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.) (106:1-4)

meaning, that Allah would not alter their situation because Allah wanted good for them if they accepted Him.

Ibn Hisham said, "Al-Ababil are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for As-Sijjil, Yunus An-Nahwi and Abu `Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are Sanj and Jil, Sanj meaning stones, and Jil

meaning clay. The rocks are of these two types: stone and clay." He continued saying, "Al-`Asf are the leaves of the crops that are not gathered. One of them is called `Asfah."[1] This is the end of what he mentioned.

Hammad bin Salamah narrated from `Asim, who related from Zirr, who related from `Abdullah and Abu Salamah bin `Abdur-Rahman that they said,

[طَيْراً أَبَابِيلَ]

(birds Ababil.) "In groups." Ibn `Abbas and Ad-Dahhak both said, "Ababil means some of them following after others." Al-Hasan Al-Basri and Qatadah both said, "Ababil means many." Mujahid said, "Ababil means in various, successive groups." Ibn Zayd said, "Ababil means different, coming from here and there. They came upon them from everywhere."[2]

Al-Kasa'i said, "I heard some of the grammarians saying, "The singular of Ababil is Ibil."

Ibn Jarir recorded from Ishaq bin `Abdullah bin Al-Harith bin Nawfal that he said concerning Allah's statement,

[وَأَرْسَلَ عَلَيْهِمْ طَيْراً أَبَابِيلَ]

(And He sent against them birds, Ababil.) "This means in divisions just as camels march in divisions (in their herds)."[3]

It is reported that Ibn `Abbas said,

[وَأَرْسَلَ عَلَيْهِمْ طَيْراً أَبَابِيلَ]

(And He sent against them birds, Ababil.) "They had snouts like the beaks of birds and paws like the paws of dogs."[4] It has been reported that `Ikrimah said commenting on Allah's statement,

[طَيْراً أَبَابِيلَ]

(birds, Ababil.) "They were green birds that came out of the sea and they had heads like the heads of predatory animals."[5] It has been reported from `Ubayd bin `Umayr that he commented:

[طَيْراً أَبَابِيلَ]

(birds, Ababil.) "They were black birds of the sea that had stones in their beaks and claws."[6] And the chains of narration (for these statements) are all authentic.

It is reported from `Ubayd bin `Umayr that he said, "When Allah wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones -- two stones with its feet and one stone in its beak.

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[1] Ibn Hisham 1:51-56.
[2] At-Tabari 24:605, 606.
[3] At-Tabari 24:606.
[4] At-Tabari 24:607.
[5] At-Tabari 24:607.
[6] At-Tabari 24:607.

They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allah sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

Concerning Allah's statement,

[فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولِ]

(And He made them like `Asf, Ma'kul.) Sa`id bin Jubayr said, "This means straw, which the common people call Habbur." In a report from Sa`id he said, "The leaves of wheat."[1] He also said, "Al-`Asf is straw, and Al-Ma'kul refers to the fodder that is cut for animals." Al-Hasan Al-Basri said the same thing. Ibn `Abbas said, "Al-`Asf is the shell of the grain, just like the covering of wheat."[2] Ibn Zayd said, "Al-`Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung."[3]

The meaning of this is that Allah destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of San`a'. He informed the people of what happened to them and then he died. His son Yaksum became the king after him, and then Yaksum's brother, Masruq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Himyari went to Kisra (the king of Persia) and sought his help against the Abyssinians. Therefore, Kisra dispatched some of his army with Sayf Al-Himyari to fight with him against the Abyssinians. Thus, Allah returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Himyari) to congratulate him for their victory.[4]

We have mentioned previously in the Tafsir of Surat Al-Fath that when the Messenger of Allah approached the mountain pass that would lead him to the Quraysh on the Day of Al-Hudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "Al-Qaswa' has become stubborn." The Prophet replied,

«مَا خَلَأَتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

(Al-Qaswa' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).)

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِّي الْيَوْمَ خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

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[1] Ad-Durr Al-Manthur 8:633.
[2] At-Tabari 24:529
[3] At-Tabari 24:699.
[4] See Sirah Ibn Hisham 1:96-103.

(I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allah are honored except that I will agree with them on it.)

Then he beckoned the she-camel to rise and she stood up.[1]

This Hadith is of those that Al-Bukhari was alone in recording.

It has been recorded in the Two Sahihs that on the Day of the conquest of Makkah, the Messenger of Allah said,

«إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِب»

(Verily, Allah restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.)[2]

This is the end of the Tafsir of Surat Al-Fil, and all praise and thanks are due to Allah.

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[1] Fath Al-Bari 5:388.

[2] Fath Al-Bari 1:248, and Muslim 2:988.

The Tafsir of Surah Quraysh

(Chapter - 106)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

(In the Name of Allah, the Most Gracious, the Most Merciful.

[لإِيلَـفِ قُرَيْشٍ - إِيلَـفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ - فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ - الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ]

(1. For the Ilaf of the Quraysh.) (2. Their Ilaf caravans, in winter and in summer.) (3. So, let them worship the Lord of this House.) (4. Who has fed them against hunger, and has made them safe from fear.)

This Surah has been separated from the one that preceded it in the primary Mushaf (the original copy of `Uthman). They (the Companions) wrote "In the Name of Allah, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Surahs. They did this even though this Surah is directly related to the one which precedes it, as Muhammad bin Ishaq and `Abdur-Rahman bin Zayd bin Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Ilaf) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (Ilaf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Sham through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allah's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allah said,

[أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ]

(Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them) (29:67)

Thus, Allah says,

[لإِيلَـفِ قُرَيْشٍ إِيلَـفِهِمْ]

(For the Ilaf of the Quraysh. Their Ilaf)

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allah says,

[إِيلَـفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ]

(Their Ilaf caravans, in winter and in summer.) Ibn Jarir said, "The correct opinion is that the letter Lam is a prefix that shows amazement. It is as though He (Allah) is saying, `You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.'" He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent Surahs."

Then Allah directs them to be grateful for this magnificent favor in His saying,

[فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ]

(So, let them worship the Lord of this House.)

meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allah says,

[إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبِّ هَذِهِ الْبَلْدَةِ الَّذِى حَرَّمَهَا وَلَهُ كُلُّ شَىءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ]

(I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (27:91)

Then Allah says,

[الَّذِى أَطْعَمَهُم مِّن جُوعٍ]

(Who has fed them against hunger,)

meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

[وَءَامَنَهُم مِّنْ خوْفٍ]

(And has made them safe from fear.) meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allah will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allah says,

[وَضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُواْ يَصْنَعُونَ - وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَـلِمُونَ]

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allah. So, Allah made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.) (16:112-113)

This is the end of the Tafsir of Surah Quraysh, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Ma`un

(Chapter - 107)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[أَرَءَيْتَ الَّذِى يُكَذِّبُ بِالدِّينِ - فَذَلِكَ الَّذِى يَدُعُّ الْيَتِيمَ وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ]

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma`un.)

Allah says, "O Muhammad! Have you seen the one who denies the Din" Here the word Din means the Hereafter, the Recompense and the Final Reward.

[فَذَلِكَ الَّذِى يَدُعُّ الْيَتِيمَ]

(That is he who repulses the orphan,)

meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

[وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ]

(And urges not the feeding of Al-Miskin.) This is as Allah says,

[كَلاَّ بَل لاَّ تُكْرِمُونَ الْيَتِيمَ - وَلاَ تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ]

(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18)

meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,

[فَوَيْلٌ لِّلْمُصَلِّينَ - الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ]

(So, woe unto those performers of Salah, those who with their Salah are Sahun.)

Ibn `Abbas and others have said, "This means the hypocrites who pray in public but do not pray in private."[1]

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[1] At-Tabari 24:632.

Thus, Allah says,

[لِّلْمُصَلِّينَ]

(unto those performers of Salah,) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time. This was said by Masruq and Abu Ad-Duha.[1]

`Ata' bin Dinar said, "All praise is due to Allah, the One Who said,

[عَن صَلَـتِهِمْ سَاهُونَ]

(with their Salah are Sahun.) and He did not say, `those who are absent minded in their prayer.'"[2]

It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihs that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَي الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Rak`ahs) and he does not remember Allah (in them) except very little.)[3]

This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.)

He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

[إِنَّ الْمُنَـفِقِينَ يُخَـدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُواْ إِلَى الصَّلَوةِ قَامُواْ كُسَالَى يُرَآءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً]

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[1] At-Tabari 24:631.
[2] Al-Qurtubi 20:212.
[3] Fath Al-Bari 6:386, and Muslim 1:434.

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.) (4:142)

and Allah says here,

[الَّذِينَ هُمْ يُرَآءُونَ]

(Those who do good deeds only to be seen,)

Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ، سَمَّعَ اللهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَه»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)"[1]

from what is related to his statement,

[الَّذِينَ هُمْ يُرَآءُونَ]

(Those who do good deeds only to be seen.)

is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off.

Allah said:

[وَيَمْنَعُونَ الْمَاعُونَ]

(And withhold Al-Ma`un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah.

Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubaydin that he asked Ibn Mas`ud about Al-Ma`un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items."[2]

This is the end of the Tafsir of Surat Al-Ma`un, and all praise and thanks are due to Allah.

[1] Ahmad 2:212.
[2] At-Tabari 24:639.

The Tafsir of Surat Al-Kawthar
(Chapter - 108)

Which was revealed in Al-Madinah and They also say in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[إِنَّآ أَعْطَيْنَـكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَانْحَرْ - إِنَّ شَانِئَكَ هُوَ الاٌّبْتَرُ]

(1. Verily, We have granted you Al-Kawthar.) (2. Therefore turn in prayer to your Lord and sacrifice.) (3. For he who hates you, he will be cut off.)

Muslim, Abu Dawud and An-Nasa'i, all recorded from Anas[1] that he said, "While we were with the Messenger of Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, `O Messenger of Allah! What has caused you to laugh' He said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَة»

(Verily, a Surah was just revealed to me.)

Then he recited,

[إِنَّآ أَعْطَيْنَـكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَانْحَرْ - إِنَّ شَانِئَكَ هُوَ الاٌّبْتَرُ]

(Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.)

Then he said,

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

(Do you all know what is Al-Kawthar)

We said, `Allah and His Messenger know best.' He said,

«فَإِنَّهُ نَهَرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ،عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدُ النُّجُومِ فِي السَّمَاءِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ بَعْدَك»

(Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from

[1] Muslim 1:300, Abu Dawud 5:110, and An-Nasai in Al-Kubra 6:533.

my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you.)"[1]

This is the wording of Muslim. Ahmad recorded this Hadith from Muhammad bin Fudayl, who reported from Al-Mukhtar bin Fulful, who reported it from Anas bin Malik.[2]

Imam Ahmad also recorded from Anas that the Messenger of Allah said,

«دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِسْكٌ أَذْفَرُ، قُلْتُ: مَاهَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ عَزَّ وَجَل»

(I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this" He replied, "This is Al-Kawthar which Allah, the Mighty and Majestic has given you.")[3]

Al-Bukhari recorded this in his Sahih, and so did Muslim, on the authority of Anas bin Malik. In their version Anas said, "When the Prophet was taken up to the heaven, he said,

«أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَر»

(I came to a river whose banks had domes of hollowed pearl. I said: "O Jibril! What is this" He replied: "This is Al-Kawthar.")"[4] This is the wording of Al-Bukhari.

Ahmad recorded from Anas that a man said, "O Messenger of Allah! What is Al-Kawthar" He replied,

«هُوَ نَهْرٌ فِي الْجَنَّةِ أَعْطَانِيهِ رَبِّي، لَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، فِيهِ طُيُورٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُزُر»

(It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.)

`Umar said, "O Messenger of Allah! Verily, they (the birds) will be beautiful." The Prophet replied,

«آكِلُهَا أَنْعَمُ مِنْهَا يَا عُمَر»

(The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O `Umar.)[5]

Al-Bukhari recorded from Sa`id bin Jubayr that Ibn `Abbas said about Al-Kawthar, "It is the good which Allah gave to him (the Prophet)." Abu Bishr said, "I said to Sa`id bin Jubayr, `Verily, people are claiming that it is a river in Paradise.'" Sa`id replied, `The river which is in Paradise is part of the goodness which Allah gave him.'"[6]

Al-Bukhari also recorded from Sa`id bin Jubayr that Ibn `Abbas said, "Al-Kawthar is the abundant goodness." This explanation includes the river and other things as well. Because

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[1] Muslim 1:300.
[2] Ahmad 3:102.
[3] Ahmad 3:103.
[4] Al-Bukhari no. 4946.
[5] Ahmad 3:220.
[6] Fath Al-Bari 8:603.

the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah said,

«الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ، وَالْمَاءُ يَجْرِي عَلَى اللُّؤْلُؤِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ»

(Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.)[1]

This Hadith was recorded in this manner by At-Tirmidhi, Ibn Majah, Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih."[2]

Then Allah says,

[فَصَلِّ لِرَبِّكَ وَانْحَرْ]

(Therefore turn in prayer to your Lord and sacrifice.)

meaning, `just as We have given you the abundant goodness in this life and the Hereafter -- and from that is the river that has been described previously -- then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allah says,

[قُلْ إِنَّ صَلاَتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى للَّهِ رَبِّ الْعَـلَمِينَ - لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ]

(Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.") (6:162-163)

Ibn `Abbas, `Ata,' Mujahid, `Ikrimah and Al-Hasan all said, "This means with this the Budn should be sacrificed."[3] Qatadah, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Ar-Rabi`, `Ata' Al-Khurasani, Al-Hakam, Isma`il bin Abi Khalid and others from the Salaf have all said the same. [4]This is the opposite of the way of the idolators, prostrating to other than Allah and sacrificing in other than His Name. Allah says,

[وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ]

(And do not eat from what Allah's Name has not been pronounced over, indeed that is Fisq.) (6:121)

[1] Ahmad 2:67. See Al-Bukhari 4965.
[2] Tuhfat Al-Ahwadhi 9:294, Ibn Majah 2:1450, and At-Tabari 24:660.
[3] At-Tabari 24:653.
[4] At-Tabari 24:654.

The Enemy of the Prophet is Cut Off

Allah says,

[إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ]

(For he who hates you, he will be cut off.)

meaning, `indeed he who hates you, O Muhammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered.

Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Qatadah all said, "This Ayah was revealed about Al-`As bin Wa'il.[1] Whenever the Messenger of Allah would be mentioned (in his presence) he would say, `Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allah revealed this Surah."[2]

Shamir bin `Atiyah said, "This Surah was revealed concerning `Uqbah bin Abi Mu`ayt."[3]

Ibn `Abbas and `Ikrimah have both said, "This Surah was revealed about Ka`b bin Al-Ashraf and a group of the disbelievers of the Quraysh."[4]

Al-Bazzar recorded that Ibn `Abbas said, "Ka`b bin Al-Ashraf came to Makkah and the Quraysh said to him, `You are the leader of them (the people). What do you think about this worthless man who is cut off from his people He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka`bah), and the people who supply water to the pilgrims.' He replied, `You all are better than him.' So Allah revealed,

[إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ]

(For he who hates you, he will be cut off.)"

This is how Al-Bazzar recorded this incident and its chain of narration is authentic.[5]

It has been reported that `Ata' said, "This Surah was revealed about Abu Lahab when a son of the Messenger of Allah died. Abu Lahab went to the idolators and said, `Muhammad has been cut off (i.e., from progeny) tonight.' So concerning this Allah revealed,

[إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ]

(For he who hates you, he will be cut off.)" As-Suddi said, "When the male sons of a man died the people used to say, `He has been cut off.' So, when the sons of the Messenger of Allah

died they said, `Muhammad has been cut off.' Thus, Allah revealed,

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[1] At-Tabari 24:656, and 657.
[2] Ibn Hisham 2:7.
[3] At-Tabari 24:657.
[4] At-Tabari 24:657.
[5] Hashf Al-Astar 3:83.

[إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ]

(For he who hates you, he will be cut off.)"

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allah forbid! To the contrary, Allah preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allah and His peace be upon him forever until the Day of Assembling.

This is the end of the Tafsir of Surat Al-Kawthar, and all praise and blessings are due to Allah.

The Tafsir of Surah Qul ya Ayyuhal-Kafirun

(Chapter - 109)

Which was revealed in Makkah

The Recitation of these Surahs in the Optional Prayers

It has been confirmed in Sahih Muslim from Jabir that the Messenger of Allah recited this Surah (Al-Kafirun) and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah One.") (112:1) in the two Rak`ahs of Tawaf.[1] It is also recorded in Sahih Muslim in a Hadith of Abu Hurayrah that the Messenger of Allah recited these two Surahs in the two Rak`ahs (optional prayer) of the Morning prayer.[2]

Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah recited in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer on approximately ten or twenty different occasions,

[قُلْ يأَيُّهَا الْكَـفِرُونَ]

(Say: "O Al-Kafirun!") and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: " He is Allah One.") (112:1)[3]

Ahmad also recorded that Ibn `Umar said, "I watched the Prophet twenty-four or twenty-five times reciting in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer,

[قُلْ يأَيُّهَا الْكَـفِرُونَ]

(Say: "O Al-Kafirun!") and

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah One.") (112:1)"[4]

Ahmad recorded that Ibn `Umar said, "I watched the Prophet for a month and he would recite in the two Rak`ahs before the Morning prayer,

[قُلْ يأَيُّهَا الْكَـفِرُونَ]

(Say: "O Al-Kafirun.") and

[1] Muslim 2:888 in a lengthy Hadith.
[2] Muslim 1:502.
[3] Ahmad 2:24 and 58.
[4] Ahmad 2:99.

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah One.") (112:1)"[1]

This was also recor- ded by At-Tirmidhi, Ibn Majah and An-Nasa'i. At-Tirmidhi said, "Hasan."[2] It has already been mentioned previously in a Hadith that it (Surat Al-Kafirun) is equivalent to a fourth of the Qur'an and Az-Zalzalah is equivalent to a fourth of the Qur'an.

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[قُلْ يأَيُّهَا الْكَـفِرُونَ - لاَ أَعْبُدُ مَا تَعْبُدُونَ - وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ - وَلا أَنَآ عَابِدٌ مَّا عَبَدتُّمْ - وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ - لَكُمْ دِينُكُمْ وَلِىَ دِينِ -]

(1. Say: "O disbelievers!") (2. "I worship not that which you worship.") (3. "Nor will you worship whom I worship.") (4. "And I shall not worship that which you are worshipping.") (5. "Nor will you worship that which I worship.") (6. "To you be your religion, and to me my religion.")

The Declaration of Innocence from Shirk

This Surah is the Surah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allah's statement,

[قُلْ يأَيُّهَا الْكَـفِرُونَ]

(Say: "O disbelievers!") includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allah to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allah revealed this Surah and in it He commanded His Messenger to disavow himself from their religion completely. Allah said,

[لاَ أَعْبُدُ مَا تَعْبُدُونَ]

(I worship not that which you worship.)

meaning, statues and rival gods.

[وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ]

(Nor will you worship whom I worship.) and He is Allah Alone, Who has no partner. So the word Ma (what) here means Man (who). Then Allah says,

[وَلاَ أَنَآ عَابِدٌ مَّا عَبَدتُّمْ وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ]

[1] Ahmad 2:94.
[2] Tuhfat Al-Ahwadhi 2:470, Ibn Majah 1:363, and An-Nasai 2:170.

(And I shall not worship that which you are worshipping. Nor will you worship whom I worship.)

meaning, `I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allah in the manner in which He loves and is pleased with.'

Thus, Allah says,

[وَلاَ أَنتُمْ عَـبِدُونَ مَآ أَعْبُدُ]

(Nor will you worship whom I worship.)

meaning, `you do not follow the commands of Allah and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allah says,

[إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الاٌّنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ الْهُدَى]

(They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!) (53:23)

Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger and his followers worship Allah according to what He has legislated. This is why the statement of Islam is "There is no God worthy of being worshipped except Allah, and Muhammad is the Messenger of Allah." This means that there is no (true) object of worship except Allah and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allah, with acts of worship that Allah has not allowed. This is why the Messenger said to them,

[لَكُمْ دِينُكُمْ وَلِىَ دِينِ]

(To you be your religion, and to me my religion.)

This is similar to Allah's statement,

[وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ]

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41)

and He said,

[لَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ]

(To us our deeds, and to you your deeds.) (28:55)

Al-Bukhari said, "It has been said,

[لَكُمْ دِينَكُمْ]

(To you be your religion.) means disbelief.

[وَلِىَ دينِ]

(and to me my religion.) means, Islam.[1]

This is the end of the Tafsir of Surat Qul ya Ayyuhal-Kafirun.

[1] Fath Al-Bari 8:604.

The Tafsir of Surat An-Nasr

(Chapter - 110)

Which was revealed in Al-Madinah

The Virtues of Surat An-Nasr

It has been mentioned previously that it (Surat An-Nasr) is equivalent to one-fourth of the Qur'an and that Surat Az-Zalzalah is equivalent to one-fourth of the Qur'an.

An-Nasa'i recorded from `Ubaydullah bin `Abdullah bin `Utbah that Ibn `Abbas said to him, "O Ibn `Utbah! Do you know the last Surah of the Qur'an that was revealed" He answered, "Yes, it was

[إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ]

(When there comes the help of Allah and the Conquest.) (110:1)"

He (Ibn `Abbas) He (Ibn `Abbas) said, "You have spoken truthfully."[1]

[بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[إِذَا جَآء نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِى دِينِ اللَّهِ أَفْوجاً - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوبَا -]

(1. When there comes the help of Allah and the Conquest.) (2. And you see that the people enter Allah's religion in crowds.) (3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.)

This Surah informs of the Completion of the Life of Allah's Messenger

Al-Bukhari recorded from Ibn `Abbas that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, `Why do you (`Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)' So `Umar replied, `Verily, he is among those whom you know.

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, `What do you say about Allah's statement,

[إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ]

[1] An-Nasai in Al-Kubra 6:525.

(When there comes the help of Allah and the Conquest.)'

Some of them said, `We were commanded to praise Allah and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (`Umar) said to me, `Is this what you say, O Ibn `Abbas' I said, `No.' He then said, `What do you say' I said, `It was the end of the life of Allah's Messenger that Allah was informing him of. Allah said,

[إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ]

(When there comes the help of Allah and the Conquest.)

which means, that is a sign of the end of your life.

[فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوبَا]

(So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.)'

So, `Umar bin Al-Khattab said, `I do not know anything about it other than what you have said.'"[1] Al-Bukhari was alone in recording this Hadith.

Imam Ahmad recorded from Ibn `Abbas that he said, "When

[إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ]

(When there comes the help of Allah and the Conquest.)

was revealed, the Messenger of Allah said,

«نُعِيَتْ إِلَيَّ نَفْسِي»

(My death has been announced to me.)

And indeed he died during that year."[2] Ahmad was alone in recording this Hadith. Al-Bukhari recorded that `A'ishah said, "The Messenger of Allah used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

(Glory to You, O Allah, our Lord, and praise be to You. O Allah, forgive me.)[3]

He did this as his interpretation of the Qur'an (i.e., showing its implementation)." The rest of the group has also recorded this Hadith except for At-Tirmidhi.[4]

Imam Ahmad recorded from Masruq that `A'ishah said, "The Messenger of Allah used to often say towards the end of his life,

«سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ»

(Glory to Allah, and praise be unto Him. I seek Allah's forgiveness and I repent to Him.)

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[1] Fath Al-Bari 8:606.
[2] Ahmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.
[3] Fath Al-Bari 8:605.
[4] Muslim 1:350, Abu Dawud 1:546, An-Nasai in Al-Kubra 6:525, and Ibn Majah 1:287.

And he said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، وَأَمَرَنِي إِذَا رَأَيْتُهَا أَنْ أُسَبِّحَ بِحَمْدِهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَّابًا، فَقَدْ رَأَيْتُهَا:

[إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِى دِينِ اللَّهِ أَفْوَجاً - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوبَا]»

(Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). (When there comes the help of Allah and the Conquest (Al-Fath). And you see that the people enter Allah's religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.))"[1] Muslim also recorded this Hadith.[2]

The meaning of Al-Fath here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islam. They said, "If he (Muhammad is victorious over his people, then he is a (true) Prophet." So when Allah gave him victory over Makkah, they entered into the religion of Allah (Islam) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islam. And all praise and blessings are due to Allah.

Al-Bukhari recorded in his Sahih that `Amr bin Salamah said, "When Makkah was conquered, all of the people rushed to the Messenger of Allah to profess their Islam. The various regions were delaying their acceptance of Islam until Makkah was conquered. The people used to say, `Leave him and his people alone. If he is victorious over them he is a (true) Prophet.'"[3]

We have researched the war expedition for conquest of Makkah in our book As-Surah. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allah.Imam Ahmad recorded from Abu `Ammar that a neighbor of Jabir bin `Abdullah told him, "I returned from a journey and Jabir bin `Abdullah came and greeted me. So I began to talk with him about the divisions among the people and what they had started doing. Thus, Jabir began to cry and he said, `I heard the Messenger of Allah saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

(Verily, the people have entered into the religion of Allah in crowds and they will also leave it in crowds.)"[4]

This is the end of the Tafsir of Surat An-Nasr, and all praise and blessings are due to Allah.

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[1] Ahmad 6:35.
[2] Muslim 1:351.
[3] Fath Al-Bari 7:616.
[4] Ahmad 3:343.

The Tafsir of Surah Tabbat[1]

(Chapter - 111)

Which was revealed in Makkah

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ - مَآ أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ - سَيَصْلَى نَاراً ذَاتَ لَهَبٍ - وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ - فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ]

(1. Perish the two hands of Abu Lahab and perish he!) (2. His wealth and his children will not benefit him!) (3. He will enter a Fire full of flames!) (4. And his wife too, who carries wood.) (5. In her neck is a twisted rope of Masad.

The Reason for the Revelation of this Surah and the Arrogance of Abu Lahab toward the Messenger of Allah

Al-Bukhari recorded from Ibn `Abbas that the Prophet went out to the valley of Al-Batha and he ascended the mountain. Then he cried out,

«يَا صَبَاحَاه»

(O people, come at once!)

So the Quraysh gathered around him. Then he said,

«أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ، أَوْ مُمَسِّيكُمْ أَكُنْتُمْ تُصَدِّقُونِّي»

؟ (If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me)

They replied, "Yes." Then he said,

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيد»

(Verily, I am a warner (sent) to you all before the coming of a severe torment.)

Then Abu Lahab said, "Have you gathered us for this May you perish!" Thus, Allah revealed,

[تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ]

(Perish the two hands of Abu Lahab and perish he!)

[1] This is also known as Surat Al-Masad.

to the end of the Surah.[1] In another narration it states that he stood up dusting of his hands and said, "Perish you for the rest of this day! Have you gathered us for this" Then Allah revealed,

[تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ]

(Perish the two hands of Abu Lahab and perish he!)

The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allah.His name was `Abdul-`Uzza bin Abdul-Muttalib. His surname was Abu `Utaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allah . He hated and scorned him and his religion.

Imam Ahmad recorded from Abu Az-Zinad that a man called Rabi`ah bin `Abbad from the tribe of Bani Ad-Dil, who was a man of pre-Islamic ignorance who accepted Islam, said to him, "I saw the Prophet in the time of pre-Islamic ignorance in the market of Dhul-Majaz and he was saying,

«يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلهَ إِلَّا اللهُ تُفْلِحُوا»

(O people! Say there is no god worthy of worship except Allah and you will be successful.)

The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, "Verily, he is an apostate (from our religion) and a liar!" This man was following him (the Prophet) around wherever he went. So, I asked who was he and they (the people) said, "This is his uncle, Abu Lahab."[2]

Ahmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinad, who reported it from his father (Abu Zinad) who mentioned this same narration. However in this report, Abu Zinad said, "I said to Rabi`ah, `Were you a child at that time' He replied, `No. By Allah, that day I was most intelligent, and I was the strongest blower of the flute (for music).'"[3] Ahmad was alone in recording this Hadith.

Concerning Allah's statement,

[مَآ أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ]

(His wealth and his children (Kasab) will not benefit him!)

Ibn `Abbas and others have said,

[وَمَا كَسَبَ]

(and his children (Kasab) will not benefit him!)

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[1] Fath Al-Bari 8:609.
[2] Ahmad 4:341.
[3] Ahmad 4:341.

"Kasab means his children."[1] A similar statement has been reported from `A'ishah, Mujahid, `Ata', Al-Hasan and Ibn Sirin.[2]

It has been mentioned from Ibn Mas`ud that when the Messenger of Allah called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allah revealed,

[مَآ أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ]

(His wealth and his children will not benefit him!)

Then Allah says,

[سَيَصْلَى نَاراً ذَاتَ لَهَبٍ]

(He will enter a Fire full of flames!)

meaning, it has flames, evil and severe burning.

The Destiny of Umm Jamil, the Wife of Abu Lahab

[وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ]

(And his wife too, who carries wood.) His wife was among the leading women of the Quraysh and she was known as Umm Jamil. Her name was `Arwah bint Harb bin Umayyah and she was the sister of Abu Sufyan. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allah says,

[وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ - فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ]

(Who carries wood. In her neck is a twisted rope of Masad.)

meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

[فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ]

(In her neck is a twisted rope of Masad.)

Mujahid and `Urwah both said, "From the palm fiber of the Fire."[3]

Al-`Awfi narrated from Ibn `Abbas, `Atiyah Al-Jadali, Ad-Dahhak and Ibn Zayd that she used to place thorns in the path of the Messenger of Allah . Al-Jawhari said, "Al-Masad refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) Masadtul-Habla and Amsaduhu Masadan, when you tightly fasten its twine." Mujahid said,

[1] At-Tabari 24:677.
[2] At-Tabari 24:677.
[3] Ad-Durr Al-Manthur 8:667.

[فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ]

(In her neck is a twisted rope of Masad.) "This means a collar of iron."[1] Don't you see that the Arabs call a pulley cable a Masad

A Story of Abu Lahab's Wife harming the Messenger of Allah

Ibn Abi Hatim said that his father and Abu Zur`ah both said that `Abdullah bin Az-Zubayr Al-Humaydi told them that Sufyan informed them that Al-Walid bin Kathir related from Ibn Tadrus who reported that Asma' bint Abi Bakr said,

"When

[تَبَّتْ يَدَآ أَبِى لَهَبٍ]

(Perish the two hands of Abu Lahab and perish he)!)

was revealed, the one-eyed Umm Jamil bint Harb came out wailing, and she had a stone in her hand. She was saying, `He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allah was sitting in the Masjid (of the Ka`bah) and Abu Bakr was with him. When Abu Bakr saw her he said, `O Messenger of Allah! She is coming and I fear that she will see you.' The Messenger of Allah replied,

«إِنَّهَا لَنْ تَرَانِي»

(Verily, she will not see me.)

Then he recited some of the Qur'an as a protection for himself. This is as Allah says,

[وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ حِجَابًا مَّسْتُورًا]

(And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.) (17:45)

So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allah . She then said, `O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, `Nay! By the Lord of this House (the Ka`bah) he is not defaming you.' So she turned away saying, `Indeed the Quraysh know that I am the daughter of their leader.'"

Al-Walid or another person said in a different version of this Hadith, "So Umm Jamil stumbled over her waist gown while she was making circuits (Tawaf) around the House (the Ka`bah) and she said, `Cursed be the reviler.' Then Umm Hakim bint `Abdul-Muttalib said, `I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best."[2]

This is the end of the Tafsir of this Surah, and all praise and blessings are due to Allah.

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[1] At-Tabari 24:681.

[2] Fath Al-Bari 8:610.

The Tafsir of Surat Al-Ikhlas
(Chapter - 112)

Which was revealed in Makkah

The Reason for the Revelation of this Surah and its Virtues

Imam Ahmad recorded from Ubayy bin Ka`b that the idolators said to the Prophet , "O Muhammad! Tell us the lineage of your Lord." So Allah revealed

[قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ]

(Say: "He is Allah, One. Allah He begets not, nor was He begotten. And there is non comparable to Him.")[1]

Similar was recorded by At-Tirmidhi and Ibn Jarir and they added in their narration that he said,

[الصَّمَدُ]

"(As-Samad) is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance.

[وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ]

(And there is none comparable to Him.)

This means that there is none similar to Him, none equal to Him and there is nothing at all like Him." Ibn Abi Hatim also recorded it and At-Tirmidhi mentioned it as a Mursal narration. Then At-Tirmidhi said, "And this is the most correct."[2]

A Hadith on its Virtues

Al-Bukhari reported from `Amrah bint `Abdur-Rahman, who used to stay in the apartment of `A'ishah, the wife of the Prophet , that `A'ishah said, "The Prophet sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'an). And he would complete his recitation with the recitation of `Say: He is Allah, One.' So when they returned they mentioned that to the Prophet and he said,

«سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

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[1] Ahmad 5:133.

[2] That is, the narration that is Mursal. Tuhfat Al-Ahwadhi 9:301.

(Ask him why does he do that.)

So they asked him and he said, `Because it is the description of Ar-Rahman and I love to recite it. So the Prophet said,

«أَخْبِرُوهُ أَنَّ اللهَ تَعَالَى يُحِبُّه»

(Inform him that Allah the Most High loves him.)"

This is how Al-Bukhari recorded this Hadith in his Book of Tawhid.[1] Muslim and An-Nasa'i also recorded it.[2]

In his Book of Salah, Al-Bukhari recorded that Anas said, "A man from the Ansar used to lead the people in prayer in the Masjid of Quba'. Whenever he began a Surah in the recitation of the prayer that he was leading them, he would start by reciting `Say: He is Allah, One' until he completed the entire Surah.

Then he would recite another Surah along with it (after it). And used to do this in every Rak`ah. So his companions spoke to him about this saying; `Verily, you begin the prayer with this Surah. Then you think that it is not sufficient for you unless you recite another Surah as well. So you should either recite it or leave it and recite another Surah instead.'

The man replied, `I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).' They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ؟»

(O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Surah in every Rak`ah)

The man said, `Verily, I love it.' The Prophet replied,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّة»

(Your love of it will cause you to enter Paradise.)

This was recorded by Al-Bukhari, with a disconnected chain, but in a manner indicating his approval.[3]

A Hadith that mentions this Surah is equivalent to a Third of the Qur'an

Al-Bukhari recorded from Abu Sa`id that a man heard another man reciting

[قُلْ هُوَ اللَّهُ أَحَدٌ]

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[1] Fath Al-Bari 13:360.
[2] Muslim 1:557, and An-Nasai in Al-Kubra 6:177.
[3] Fath Al-Bari 2:298.

(Say: "He is Allah, One.") and he was repeating over and over. So when morning came, the man went to the Prophet and mentioned that to him, and it was as though he was belittling it. The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآن»

(By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'an.)[1] Abu Dawud and An-Nasa'i also recorded it.[2]

Another Hadith

Al-Bukhari recorded from Abu Sa`id, may Allah be pleased with him, that the Messenger of Allah said to his Companions,

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

(Is one of you not able to recite a third of the Qur'an in a single night)

This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allah" So he replied,

«اللهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآن»

("Allah is the One, As-Samad" is a third of the Qur'an.)[3]

Al-Bukhari was alone in recording this Hadith.

Another Hadith that its Recitation necessitates Admission into Paradise

Imam Malik bin Anas recorded from `Ubayd bin Hunayn that he heard Abu Hurayrah saying, "I went out with the Prophet and he heard a man reciting `Say: He is Allah, the One.' So the Messenger of Allah said,

«وَجَبَت»

(It is obligatory.) I asked, `What is obligatory' He replied,

«الْجَنَّة»

(Paradise.)"[4]

At-Tirmidhi and An-Nasa'i also recorded it by way of Malik, and At-Tirmidhi said, "Hasan Sahih Gharib. We do not know of it except as a narration of Malik."[5]

The Hadith in which the Prophet said,

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[1] Fath Al-Bari 8:676.
[2] Abu Dawud 2:152, and An-Nasai in Al-Kubra 5:16.
[3] Fath Al-Bari 8:676.
[4] Muwatta 1:208.
[5] Tuhfat Al-Ahwadhi 8:209, and An-Nasai in Al-Kubra 6:177.

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّة»

(Your love of it will cause you to enter Paradise.)

has already been mentioned.[1]

A Hadith about repeating this Surah

`Abdullah bin Imam Ahmad recorded from Mu`adh bin `Abdullah bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allah to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُل»

(Say.) Then he was silent. Then he said again,

«قُل»

(Say.) So I said, `What should I say' He said,

[قُلْ هُوَ اللَّهُ أَحَدٌ] وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا، تَكْفِكَ كُلَّ يَوْمٍ مَرَّتَيْن»

(Say: "He is Allah, One," and the two Surahs of Refuge (Al-Falaq and An-Nas) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.)"[2]

This Hadith was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih Gharib."[3] An-Nasa'i also recorded through another chain of narrators with the wording,

«يَكْفِكَ كُلَّ شَيْء»

(They will suffice you against everything.)[4]

Another Hadith about supplicating with it by Allah's Names

In his Book of Tafsir, An-Nasa'i recorded from `Abdullah bin Buraydah, who reported from his father that he entered the Masjid with the Messenger of Allah , and there was a man praying and supplicating saying, "O Allah! Verily, I ask you by my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet said,

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1 Fath Al-Bari 2:298.
2 Ahmad 5:312.
3 Abu Dawud 5:320, Tuhfat Al-Ahwadhi 10:28, and An-Nasai 8:250.
4 An-Nasai 8:251.

وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِاسْمِهِ الْأَعْظَمِ، الَّذِي إِذا سئل به أعطي ، وإذا دعي به أجاب

(By He in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it He will give, and if He is called upon by it He will answer.)[1]

The other Sunan compilers have also recorded this Hadith. [2]

At-Tirmidhi said, “Hassan Gharib.”

A Hadith about seeking a Cure by these Surahs

Al-Bukhari recorded from `A'ishah that whenever the Prophet would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), `Say: He is Allah, One', `Say: I seek refuge with the Lord of Al-Falaq', and `Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times.[3] The Sunan compilers also recorded this same Hadith.[4]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ]

In the Name of Allah, the Most Gracious, the Most Merciful.

[قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ]

(1. Say: "He is Allah, One.") (2. "Allah As-Samad.") (3. "He begets not, nor was He begotten.") (4. "And there is none comparable to Him.")

The reason for the revelation of this Surah has already been mentioned. `Ikrimah said, "When the Jews said, `We worship `Uzayr, the son of Allah,' and the Christians said, `We worship the Messiah (`Isa), the son of Allah,' and the Zoroastrians said, `We worship the sun and the moon,' and the idolators said, `We worship idols,' Allah revealed to His Messenger ,

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah, One.")[5]

meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (Al-Ahad) cannot be used for anyone in affirmation except Allah the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

[1] An-Nasai in Al-Kubra, Tuhfat Al-Ashraf 2:90.
[2] Abu Dawud no. 1493, At-Tirmidhi no. 3475, and Ibn Majah no. 3857.
[3] Fath Al-Bari 8:679.
[4] Abu Dawud 5:303, Tuhfat Al-Ahwadhi 9:347, An-Nasai in Al-Kubra 6:197, and Ibn Majah 2:1275.
[5] If this is an actual quote, we are not aware if where it came from.

[اللَّهُ الصَّمَدُ]

(Allah As-Samad.) `Ikrimah reported that Ibn `Abbas said, "This means the One Who all of the creation depends upon for their needs and their requests." `Ali bin Abi Talhah reported from Ibn `Abbas, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allah, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allah, the One, the Irresistible."[1] Al-A`mash reported from Shaqiq, who said that Abu Wa'il said,

[الصَّمَدُ]

(As-Samad.) is the Master Whose control is complete."[2]

Allah is Above having Children and procreating

Then Allah says,

[لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ]

(He begets not, nor was He begotten. And there is none comparable to Him.)

meaning, He does not have any child, parent or spouse. Mujahid said,

[وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ]

(And there is none comparable to Him.) "This means He does not have a spouse." This is as Allah says,

[بَدِيعُ السَّمَـوَتِ وَالاٌّرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَّهُ صَـحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ]

(He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things.) (6:101)

meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him Glorified, Exalted and far removed is Allah from such a thing. Allah says,

[وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً - لَقَدْ جِئْتُمْ شَيْئاً إِدّاً - تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً - أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً - وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً - إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً - لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً - وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً]

(And they say: Ar-Rahman has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder,

[1] At-Tabari 24:692.
[2] At-Tabari 24:692.

and the mountains fall in ruins, that they ascribe a son to Ar-Rahman. But it is not suitable for Ar-Rahman that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Rahman as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.) (19:88-95)

And Allah says,

[وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ - لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ]

(And they say: "Ar-Rahman has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.) (21:26-27)

Allah also says,

[وَجَعَلُواْ بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَباً وَلَقَدْ عَلِمَتِ الجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ - سُبْحَـنَ اللَّهِ عَمَّا يَصِفُونَ]

(And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allah! (He is free) from what they attribute unto Him!) (37:158-159)

In Sahih Al-Bukhari, it is recorded (that that the Prophet said),

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم»

(There is no one more patient with something harmful that he hears than Allah. They attribute a son to Him, while it is He Who gives them sustenance and cures them.)[1]

Al-Bukhari also recorded from Abu Hurayrah that the Prophet said,

«قَالَ اللهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَد»

(Allah the Mighty and Majestic says, "The Son of Adam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: `He (Allah) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: `Allah has taken a son.' But I am the One, the Self-Sufficient Master. I do not give birth, nor was I born, and there is none comparable to Me.")[2]

This is the end of the Tafsir of Surat Al-Ikhlas, and all praise and blessings are due to Allah.

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[1] Fath Al-Bari 13:372.
[2] Fath Al-Bari 8:611, 612.

The Tafsir of Al-Mu`awwidhatayn
(Surahs Al-Falaq and An-Nas)
(Chapters 113-114)

Which were revealed in Al-Madinah

The Position of Ibn Mas`ud concerning Al-Mu`awwidhatayn

Imam Ahmad recorded from Zirr bin Hubaysh that Ubayy bin Ka`b told him that Ibn Mas`ud did not record the Mu`awwidhatayn in his Mushaf (copy of the Qur'an). So Ubayy said, "I testify that the Messenger of Allah informed me that Jibril said to him,

[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ]

(Say: "I seek refuge with the Lord of Al-Falaq.")(113:1)

So he said it. And Jibril said to him,

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ]

(Say: "I seek refuge with the Lord of mankind.") (114:1)

So he said it. Therefore, we say what the Prophet said."[1]

The Virtues of Surahs Al-Falaq and An-Nas

In his Sahih, Muslim recorded on the authority of `Uqbah bin `Amir that the Messenger of Allah said,

«أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ هَذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ:

(Do you not see that there have been Ayat revealed to me tonight the like of which has not been seen before) They are

[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ]»

(Say: "I seek refuge with, the Lord of Al-Falaq.")(113:1) and;

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ]

(Say: "I seek refuge with the Lord of mankind.") (114:1))[2]

This Hadith was recorded by Ahmad, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih."[1]

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[1] Ahmad 5:129.
[2] Muslim 1:558.

Another Narration

Imam Ahmad recorded from `Uqbah bin `Amir that he said, "While I was leading the Messenger of Allah along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

(O `Uqbah! Will you not ride)

I was afraid that this might be considered an act of disobedience. So the Messenger of Allah got down and I rode for a while. Then he rode. Then he said,

«يَا عُقْبَةُ، أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟»

(O `Uqbah! Should I not teach you two Surahs that are of the best two Surahs that the people recite)

I said, `Of course, O Messenger of Allah.' So he taught me to recite

[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ]

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1)

and

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ]

(Say: "I seek refuge with the Lord of mankind.") (114:1)

Then the call was given to begin the prayer and the Messenger of Allah went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَيْفَ رَأَيْتَ يَا عُقَيْبُ، اقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ»

(What do you think, O `Uqayb?[2] Recite these two Surahs whenever you go to sleep and whenever you get up.)"[3]

An-Nasa'i and Abu Dawud both recorded this Hadith.[4]

Another Narration

«إِنَّ النَّاسَ لَمْ يَتَعَوَّذُوا بِمِثْلِ هَذَيْنِ:

(Verily, the people do not seek protection with anything like these two:

[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ]

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1 Ahmad 4:144, Tuhfat Al-Ahwadhi 9:303, And An-Nasai 8:254.
2 'Uqayb means, "little Uqbah."
3 Ahmad 4:144.
4 Abu Dawud 2:152 and An-Nasai 8:252, 253.

(Say: "I seek refuge with the Lord of Al-Falaq.")(113:1) and;

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ]»

(Say: "I seek refuge with (Allah) the Lord of mankind.")) (114:1)[1]

Another Narration

An-Nasa'i recorded that `Uqbah bin `Amir said, "I was walking with the Messenger of Allah when he said,

«يَا عُقْبَةُ قُلْ»

(O `Uqbah! Say!) I replied, `What should I say' So he was silent and did not respond to me. Then he said,

«قُلْ»

(Say!) I replied, `What should I say, O Messenger of Allah' He said,

«[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ]»

(Say: "I seek refuge with the Lord of Al-Falaq.")

So, I recited it until I reached its end. Then he said,

«قُلْ»

(Say!) I replied, `What should I say O Messenger of Allah' He said,

«[قُلْ أَعُوذُ بِرَبِّ النَّاسِ]»

(Say: "I seek refuge with the Lord of mankind.")

So, I recited it until I reached its end. Then the Messenger of Allah said,

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهَا»

(No person beseeches with anything like these, and no person seeks refuge with anything like these.)"[2]

Another Hadith

An-Nasa'i recorded that Ibn `Abis Al-Juhani said that the Prophet said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ أَوْ أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟»

[1] Al-Kuna by Ad-Dulabi 1:106.
[2] An-Nasai 8:253.

(O Ibn `Abis! Shall I guide you to -- or inform you -- of the best thing that those who seek protection use for protection)

He replied, "Of course, O Messenger of Allah!" The Prophet said,

«[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ] [قُلْ أَعُوذُ بِرَبِّ النَّاسِ] هَاتَانِ السُّورَتَانِ»

(Say: "I seek refuge with the Lord of Al-Falaq.")(and (Say: "I seek refuge with the Lord of mankind.")(These two Surahs (are the best protection).)[1]

Imam Malik recorded from `A'ishah that whenever the Messenger of Allah was suffering from an ailment, he would recite the Mu`awwidhatayn over himself and blow (over himself). Then if his pain became severe, `A'ishah said that she would recite the Mu`awwidhatayn over him and take his hand and wipe it over himself seeking the blessing of those Surahs.[2] Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah all recorded this Hadith.[3]

It has been reported from Abu Sa`id that the Messenger of Allah used to seek protection against the evil eyes of the Jinns and mankind. But when the Mu`awwi- dhatayn were revea- led, he used them (for protection) and aban- doned all else besides them. At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this. At-Tirmidhi said, "This Hadith is Hasan Sahih."[4]

[بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

(In the Name of Allah, the Most Gracious, the Most Merciful.

[قُلْ أَعُوذُ بِرَبّ الْفَلَقِ- مِن شَرّ مَا خَلَقَ- وَمِن شَرّ غَاسِقٍ إِذَا وَقَبَ- وَمِن شَرّ النَّفَّـثَـتِ فِى الْعُقَدِ- وَمِن شَرّ حَاسِدٍ إِذَا حَسَدَ-]

.1) Say: "I seek refuge with the Lord of Al-Falaq,")

.2) "From the evil of what He has created,")

.3) "And from the evil of the Ghasiq when Waqab,")

.4) "And from the evil of the blowers in knots,")

(5. "And from the evil of the envier when he envies.")

Ibn Abi Hatim recorded that Jabir said, "Al-Falaq is the morning."[5] Al-`Awfi reported from Ibn `Abbas, "Al-Falaq is the morning."[6] The same has been reported from Mujahid, Sa`id bin Jubayr, `Abdullah bin Muhammad bin `Aqil, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi and Ibn Zayd. Malik also reported a similar

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[1] An-Nasai 8:251.
[2] Muwatta' 2:942.
[3] Fath Al-Bari 8:679, Muslim 4:1723, Abu Dawud 4:220, An-Nasai in Al-Kubra 4:867. 368, and Ibn Majah 2:1166.
[4] Tuhfat Al-Ahwadhi 6:218, An-Nasai 8:271, And Ibn Majah 2:1161.
[5] At-Tabari 24:700
[6] At-Tabari 24:701.

statement from Zayd bin Aslam.[1] Al-Qurazi, Ibn Zayd and Ibn Jarir all said, "This is like Allah's saying,

[فَالِقُ الإِصْبَاحِ]

(He is the Cleaver of the daybreak.)." (6:96)[2]

Allah said,

[مِن شَرِّ مَا خَلَقَ]

(From the evil of what He has created,) This means from the evil of all created things. Thabit Al-Bunani and Al-Hasan Al-Basri both said, "Hell, Iblis and his progeny, from among that which He (Allah) created."

[وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ]

(And from the evil of the Ghasiq when Waqab,)

Mujahid said, "Ghasiq is the night, and `when it Waqab' refers to the setting of the sun." Al-Bukhari mentioned this from him. Ibn Abi Najih also reported a similar narration from him (Mujahid).

The same was said by Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Khusayf, Al-Hasan and Qatadah. They said, "Verily, it is the night when it advances with its darkness."[3] Az-Zuhri said,

[وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ]

(And from the evil of the Ghasiq when Waqab,)

"This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

[وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ]

(And from the evil of the Ghasiq when Waqab,)

"This means the star."[4] Ibn Zayd said, "The Arabs used to say, `Al-Ghasiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.'"[5]

Ibn Jarir said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imam Ahmad recorded from Al-Harith bin Abi Salamah. He said that `A'ishah said, "The Messenger of Allah took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

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[1] At-Tabari 24:700, 701.
[2] Fath Al-Bari 8:613.
[3] At-Tabari 12:748, 749.
[4] At-Tabari 12:149.
[5] At-Tabari 12:149.

(Seek refuge with Allah from the evil of this Ghasiq when it becomes dark.)"[1]

At-Tirmidhi and An-Nasa'i both recorded this Hadith in their Books of Tafsir in their Sunans.[2]

Allah said,

[وَمِن شَرِّ النَّفَّـــثَـــتِ فِى الْعُقَدِ]

(And from the evil of the blowers in knots,)

Mujahid, `Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak all said, "This means the witches."[3] Mujahid said, "When they perform their spells and blow into the knots."

In another Hadith it has been reported that Jibril came to the Prophet and said, "Are you suffering from any ailment, O Muhammad" The Prophet replied,

«نَعَمْ»

(Yes.) So Jibril said, "In the Name of Allah, I recite prayer (Ruqyah) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allah cure you."[4]

Discussion of the Bewitchment of the Prophet

In the Book of Medicine of his Sahih, Al-Bukhari recorded that `A'ishah said, "The Messenger of Allah was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyan said, "This is the worst form of magic when it reaches this stage." So the Prophet said,

«يَا عَائِشَةُ، أَعَلِمْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ، فَقَال الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ، قَالَ: لَبِيدُ بْنُ أَعْصَمَ: رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرٍ، تَحْتَ رَاعُوفَةٍ فِي بِئْرِ ذَرْوَانَ»

(O `A'ishah! Do you know that Allah has answered me concerning that which I asked Him Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, `What is wrong with this man' The other replied, `He is bewitched.' The first one said, `Who bewitched him' The other replied, `Labid bin A`sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, `With what (did he bewitch him)' The other replied, `With a comb and hair from the comb.' The first one asked, `Where (is the comb)' The other answered, `In the dried bark of a male date palm under a rock in a well called Dharwan.')

`A'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Ahmad 6:61.
[2] At-Tirmidhi no. 3366.
[3] At-Tabari 12:750, 751.
[4] Muslim no. 2186.

«هَذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الحِنَّاءِ،وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»

(This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.)

So he removed it (of the well). Then I (`A'ishah) said, `Will you not make this public' He replied,

«أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا»

(Allah has cured me and I hate to spread (the news of) wickedness to any of the people.)"[1]

[1] Fath Al-Bari 10:243.

بِسْمِ اللَّهِ الرَّحْمَـــنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ - مَلِكِ النَّاسِ - إِلَـــهِ النَّاسِ - مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ - الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ - مِنَ الْجِنَّةِ وَالنَّاسِ -
]

.1) Say: "I seek refuge with the Lord of An-Nas,")

.2) "The King of An-Nas,")

.3) "The God of An-Nas,")

.4) "From the evil of the whisperer who withdraws.")

(5. "Who whispers in the breasts of An-Nas.")

(6. "Of Jinn and An-Nas.")

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Adam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allah protects.

It is confirmed in the Sahih that he (the Prophet) said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وُكِّلَ بِهِ قَرِينُهُ»

(There is not a single one of you except that his companion (a devil) has been assigned to him.)

They (the Companions) said, "What about you, O Messenger of Allah" He replied,

«نَعَمْ، إِلَّا أَنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

(Yes. However, Allah has helped me against him and he has accepted Islam. Thus, he only commands me to do good.)[1]

It is also confirmed in the Two Sahihs from Anas, who reported the story of Safiyyah when she came to visit the Prophet while he was performing I`tikaf, that he went out with her during the night to walk her back to her house. So, two men from the Ansar met him (on the way). When they saw the Prophet , they began walking swiftly. So, the Messenger of Allah said,

«عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيَ»

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[1] Muslim no. 2167.

(Slow down! This is Safiyyah bint Huyay!)

They said, "Glory be to Allah, O Messenger of Allah!" He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

(Verily, Shaytan runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts -- or he said -- evil.)[1]

Sa`id bin Jubayr reported that Ibn `Abbas said concerning Allah's statement,

[الْوَسْوَاسِ الْخَنَّاسِ]

(The whisperer (Al-Waswas) who withdraws.) "The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws."[2] Mujahid and Qatadah also said this.[3]

Al-Mu`tamir bin Sulayman reported that his father said, "It has been mentioned to me that Shaytan is Al-Waswas. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytan withdraws."[4] Al-`Awfi reported from Ibn `Abbas;

[الْوَسْوَاسِ]

(The whisperer.)

"He is Shaytan. He whispers and then when he is obeyed, he withdraws."[5] As for Allah's saying;

[الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ]

(Who whispers in the breasts of An-Nas.) Is this specific for the Children of Adam as is apparent, or is it general, including both mankind and Jinns ?

There are two views concerning this. This is because they (the Jinns) are also included in the usage of the word An-Nas (the people) in most cases.

Ibn Jarir said, "The phrase Rijalun min Al-Jinn[6] (Men from the Jinns) has been used in reference to them, so it is not strange for the word An-Nas to be applied to them also."[7] Then Allah says,

[مِنَ الْجِنَّةِ وَالنَّاسِ]

(Of Jinn and An-Nas.) Is this explanatory of Allah's statement,

[الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ]

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[1] Fath Al-Bari 4:326.
[2] At-Tabari 24:709.
[3] At-Tabari 24:710.
[4] At-Tabari 24:710.
[5] At-Tabari 24:710.
[6] He is referring to Surat Al-Jinn 72:6.
[7] At-Tabari 24:711.

(Who whispers in the breasts of An-Nas.)

Then, Allah explains this by saying,

[مِنَ الْجِنَّةِ وَالنَّاسِ]

(Of Jinn and An-Nas.) This is supportive of the second view. It has also been said that Allah's saying,

[مِنَ الْجِنَّةِ وَالنَّاسِ]

(Of Jinn and An-Nas) is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and Jinns. This is similar to Allah's saying,

[وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً]

o(And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion.) (6:112)

Imam Ahmad recorded that Ibn `Abbas said, "A man came to the Prophet and said, `O Messenger of Allah! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly). ' The Prophet said,

«اللهُ أَكْبَرُ، اللهُ أَكْبَرُ الْحَمْدُ للهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ»

(Allah is Most Great! Allah is Most Great! All praise is due to Allah Who sent his (Shaytan's) plot back as only a whisper.)"[1] Abu Dawud and An-Nasa'i also recorded this Hadith.[2]

This is the end of the Tafsir. All praise and thanks are due to Allah, the Lord of all that exists.

[Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.]

[1] Ahmad 1:235.
[2] Abu Dawud 5:336., and An-Nasai in Al-Kubra 6:1710.